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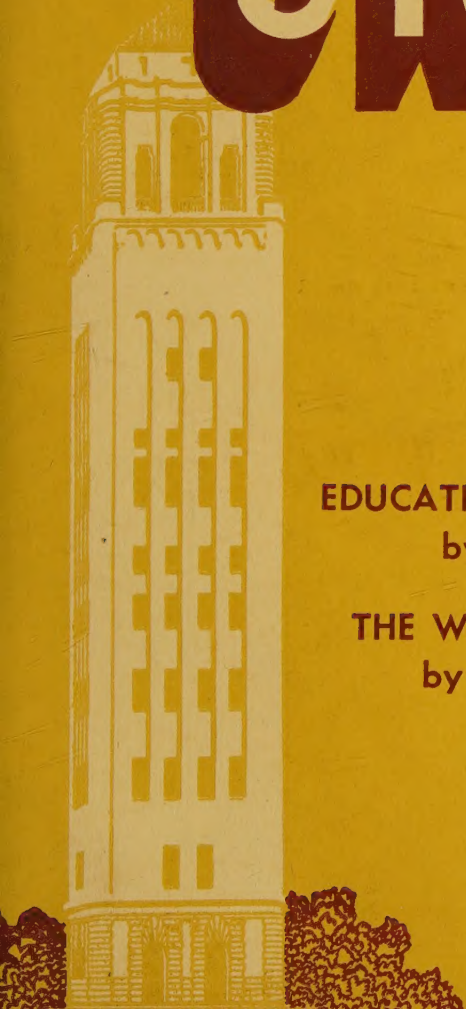

EDUCATION FOR NEW LEADERS
by Charles Fillmore

THE WHOLE DUTY OF MAN
by Chesla C. Sherlock

15¢

TO BE USED FROM

MAY 20 to JUNE 19

Healing

Through Christ I am inspired to express wholeness and health.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

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Through Christ I express the wisdom and power that brings prosperity into manifestation.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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Education for New Leaders

BY CHARLES FILLMORE

TO NO OTHER source than Christian educators can we look for the advent of just and honest leaders. The ability to discern and bring forth the Christ in man was delegated by Jesus to those who awaken the inner spiritual consciousness. When Peter saw the Christ in Jesus, he was told: "Flesh and blood hath not revealed it unto thee, but my Father who is in heaven."

The Bible teaches that God created man for His own glory, and it sounds logical. If God had been perfectly contented in His oneness, He would not have undertaken the very large work involved in the creation of a universe and billions of beings endowed with the ability to assert their independence of Him and thus wreck the glory that He planned for them and Himself. However if by oneness we mean diversity in unity, then we shall gladly apply the word to the solving of many complex problems among created beings.

If by oneness we mean that we seek to unite in one purpose, the purpose to make God or good manifest in all the relations of life, then we can all work unitedly to reach the same goal.

The early disciples of Jesus were taught and trained how to unite diversified elements and make them work for oneness or unity of purpose. His followers were called from various nations, occupations, and schools of thought, and He taught them the Truth that welded them into the most powerful organization the world has ever seen. Unnumbered governments for the tem-

poral rule of men have been instituted since then, they have flourished mightily for a season, and then perished from the earth, to be succeeded by others of like instability. Thus the attempts of men to attain unity have proved failures.

It cannot at this stage of Christian unity be successfully claimed that the teachings of Jesus have wholly succeeded in making harmony among men, as the Master had planned. The reason is that the teaching has not been applied as directed by the Master.

New applications of Jesus' teachings are every day being discovered by inquiring, industrious students, and they are finding that by using the laws of mind laid down by Jesus they can successfully meet all the issues of life. These issues are not only personal but universal. The man who knows how to govern himself can tell other men how to govern themselves and all their affairs.

Great issues are before the human family in our day, and they must be settled according to divine law. Laws governmental and economic as devised by men have been tried for thousands of years and been proved inadequate. Now the co-operation of groups of people for economic security, as taught and practiced by the early disciples, is absolutely necessary to the perpetuity of our race and all other races.

The greedy economic systems of the past are obsolete and should no longer be considered adequate in the light of our spiritual race unity, let alone the overwhelming productive capacity of our mechanical inventions. America alone with her marvelous machinery can flood and glut with goods every market in the world. The same is true of other nations. Thus competition ends its own ephemeral life, and the new national

and international co-operation enters in.

The "share-the-wealth" spirit is growing by leaps and bounds in this and every other country in the world and the success of the movement is inevitable. But when we have adopted a plan in which there will be bountiful production and perfect distribution so that everybody will have everything needed, will the success of that plan be assured?

Our answer is that it will not succeed unless we find an abundance of men and women just as perfect, as honest and just, as unselfish in their execution of the plan as those who conceived it. There are enough of these honest, unselfish people in the world, and they would carry out honestly and justly any fair economic arrangement for the public good, but those who are well equipped for the work lack the political alertness and ambition to gain official recognition. As a rule it is the aggressive, self-seeking person who forges to the front and gets the management of public affairs. This will be the case in the new order of the future as it has been in the past unless side by side with the economic plan there is a movement for the moral and spiritual uplift of the people. Attempts at a fair distribution of wealth, having all things in common, community of interests have been made again and again since the dawn of history. A measure of success, especially financial success, has attended many movements, but failure has nearly always resulted from the disintegrating, selfish elements in the community. Community of interests implies private property ownership abolished and all possessions merged under a governing board for the use of the community as each member has need. This was the early form of economic organization in most parts of the world, antedated private property,

and still survives in some organizations. Primitive communism was often kept alive by religious organizations long after the introduction of private property. In ancient Palestine, in the time of Jesus, the Essenes and the Therapeutae held property in common. According to religious history, the Brothers and Sisters of the Free Spirit held that before the Fall men were like God; that paradise must be reintroduced with community of goods. They flourished in the fourteenth and fifteenth centuries. The great monastic orders also present many communistic traits. Many attempts in Europe, Asia, and America have been made both in government and in religious societies to make community of interests and ownership one of the basic principles of society, but with no great success.

Plato and his principal imitator Sir Thomas Moore (in his Utopia) made community of possessions part of their plan for an ideal community. In his book "Looking Backward" Bellamy gives a detailed working plan for universal ownership.

The community life has proved to be a financial success in religious societies, as evidenced by the Shakers, with headquarters at New Lebanon, New York. There are but seven hundred of them, and they own property estimated at ten million dollars. Bolshevism, as instituted in Russia, is not real communism as planned by religious enthusiasts, although it is frequently confounded with it. Russia repudiates religion and the teaching of Christianity. The spirit of love of God and love of humanity must be the foundation of the economic society that will eventually cover the earth.

Up to the present time the only successful societies of this character are those in which religion is para-

mount and temporal things merely an aid to the attainment of the one great end, the spiritual unfoldment of man.

The world is ripe today for a great adventure by the human family into a realm in which are the possibilities of an almost perfect environment for all our people. But that environment may not be attained or appreciated until man goes through a process of soul unfoldment, the result of religious education.

Men must surrender not only temporal things, money, houses, and lands, but themselves. As Paul says, "first they gave their own selves to the Lord." Walt Whitman, in that spirit of intuition which is so characteristic of poets, wrote, "Behold, I do not give lectures or a little charity; when I give, I give myself."

The successful leaders of the new civilization planned for the people of this earth must give themselves wholly to the work. All thought of personal gain or personal ambition in any of its forms must be abandoned. Consecration in spirit, soul, and body must constitute the major qualification of those who take up this great plan for the solution of our economic woes.

It is not prophesied that abortive attempts will not be made to carry out the plan of the community of interests attempted by the first century Christians. They were sincere in their thought that the multitude of them "were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common."

For a time the plan worked beautifully; "for neither was there among them any that lacked." There was abundance for all. As a result of its present producing capacity the earth has supplies of every kind abundantly sufficient for all its children. But what is now being

produced could be indefinitely increased by mechanical devices until comparatively no physical work would be required to supply oceans of fruits, vegetables, cereals; manufactured goods of all kinds ready to use; motor cars, airplanes, ships; houses, palaces, hotels free to all; public amusement places and educational institutions in every community without cost to the public. Everything would be so luxuriously abundant that money would be unnecessary. The glory and satisfaction of producing something to make people happy would so possess the race mind that instead of calling upon people to come and buy, manufacturers and merchants would press their wares upon people and beg them to come and take without money and without price.

This may sound utopian to the present race consciousness, but scientific estimates of the producing and consuming capacity of our country tell us that we are just beginning to bring forth in little trickling streams what will eventually be great rivers of supplies of every conceivable nature.

The most remote parts of the country will be flooded with products that the producers will beg you to take freely, because in their love for humanity they will be happy in seeing you happy. They will be so insistent in their giving that they will agree to take some of your products if you will take theirs. You see this will totally reverse the present system of exchange of values, but it is logical under the regime of the spiritually minded man, and it has been tested out in certain spiritual experiments.

Take away the fear of lack and want and men become inherently generous. It is the subconscious fear of starvation that causes man greedily to grab more than he needs or can possibly use. Selfishness and greed are

contagious and their suggestions are passed from one to another of those who have not cultivated the spiritual mind. In George MacDonald's tale, "A Shop in Heaven," where everybody took freely whatever he needed, a stranger from earth came one day, and when he found that he didn't have to pay for anything he began to grab greedily everything in sight. When the other customers saw him giving way to his selfishness, they all dropped to their knees and began to pray that the example of this ungodly stranger might not stir up the same greedy spirit in themselves.

It is this greed in human consciousness that thwarts the success of men in their economic societies. Greed is the yellow streak in man, named "carnal mind" in the Scriptures. It is like the "mist" that rose from the earth in the Garden of Eden and obscured the image and likeness of God in the Adamic man.

Hence it is obvious that religious education based upon scientific understanding must be an integral part of the successful plan of universal co-operation by humanity in the New Civilization.

It was the greed of Judas that betrayed the Master for thirty pieces of silver. It was the greed of Ananias and Sapphira that filtered into the disciples' initial commonwealth and broke up the unselfish giving of all possessions to the Lord's work. Ananias and Sapphira "sold a possession, and kept back *part* of the price." This case of selfishness started a discord that has persisted to this day among the followers of Jesus Christ.

Very few of His followers have taken seriously His promise "Every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life."

There must be a new religious education established in the whole world, in which the spiritual mind will be developed and applied with the same fidelity to universal principles that science uses in demonstrating its facts. This new religion will not base its authority upon persons or religious writings. Neither will history be emphasized as a bulwark of the teaching. On the contrary all these human records, with their human authorities, will be used as precedents and will be referred to as instances in the past where men have discovered the existence of divine principles and recorded them.

The whole trend of this new religious education will be to develop quickly in men, women, and children the spiritual and moral nature so that innate honesty, justice, love, strength, power, intelligence may become so active in consciousness that the negative qualities will be utterly annihilated. This may seem a herculean undertaking, but it could be accomplished easily if the Christian organizations of the world would unite in the movement. Jesus promised that His gospel should be preached to the uttermost parts of the earth in order that it might be saved. Saved from what? Hell after death? Not at all. Jesus taught a doctrine that, understood and applied, will save the people of the world from all their ills, mental, physical, and economic.

It is now up to the Christian ministry to tell the people how to apply that doctrine in the remolding of their minds; and not only to tell them but to demonstrate in their own minds, bodies, and affairs that they understand the law and know how to apply it.

This challenge is not only to the Christian ministers of the world but to all persons who claim to be Christians. If we claim to be Christians we must bring forth the fruit of a Christian life.

Mother's Day

Let us do today as she would have us do!
Let us be clean as she would have us be;
Let us be brave and fine and strong and true,
Fulfilling her dreams for you, her dreams for me.

Above the gift is the giver. Let us give
The precious substance of our life to make
The world a better place because we live:
Let us live worthily for her dear sake.

What would your mother choose, and what would mine
Desire as a gift on this, her day?
Some momentary bauble that would shine?
Armloads of blossoms that would fade away?

These too perhaps, but oh, much better far
Than brilliant gifts to place upon high shelves,
Would be our love, like some pure steadfast star,
Our heart, the golden riches of ourselves.

—*Grace Noll Crowell*

Stop Eating Spoiled Apples

A TRUE STORY

BY PATRICIA NELSON

MRS. TREMONT listened patiently to the long tale of woe told to her by her young neighbor Mrs. Colby. She realized that it would be better to let the festering thoughts come to the surface and drain out in words rather than to try to push them back into the already irritated and sore mind. But she didn't enjoy the experience any more than she would have enjoyed seeing a physical wound opened and drained of poison.

It was a tale of grievance and one often heard from the lips of young women. It told of a husband's thoughtlessness and lack of understanding; of the disobedience and stubborness of two little sons; of lack of money to make ends meet; of friends' lack of sympathy, and finally even of the lack of friends.

When young Mrs. Colby had finished, her brown eyes were wet with self-pity and her lips thin with bitterness.

Mrs. Tremont looked at her for an instant. Then suddenly and quite unexpectedly she laughed merrily.

"My dear, why don't you stop eating spoiled apples and enjoy the good ones you possess," she said apropos of nothing, or so it seemed to Mrs. Colby.

"Stop eating spoiled apples? Me?" gasped Mrs. Colby in astonishment, "Why, I never ate a spoiled apple in my life."

"Oh, yes, you have. You are doing it hourly, daily.

Why don't you accept the generous gift that you have and use and enjoy it."

"I have no generous gift," said Mrs. Colby a trifle crossly, not understanding. "I have just been telling you of——"

Mrs. Tremont cut in, stopping the renewed complaint.

"Yes, you have just been telling me, and that is why I know that you are eating spoiled apples, and all the while the good and perfect ones are to be enjoyed just for the taking."

It was then that Mrs. Colby recalled that she had heard from other neighbors that Mrs. Tremont was a Truth student. It was some kind of queer religion, she thought; so she criticized her a bit pettishly:

"Oh, I suppose you got that queer idea from that literature you study. It sounds very silly."

"But not nearly so silly as eating the spoiled fruit of life, as you are doing. I did the same thing for years before the literature based on the Bible, which I now study so joyfully, taught me the rank folly of it and the suffering I brought upon myself because of it. Shall I tell you my experience with eating spoiled apples?"

Mrs. Colby had to smile as Mrs. Tremont puckered her mouth, as if at a remembered bitter taste.

"All right, go ahead. Maybe I can profit by your experience."

"That of course will be up to you. Anyway here is the story.

"One Christmas when I was a child an uncle who had a big apple orchard in a distant State sent us as a gift a whole big barrel of delicious-looking red-cheeked apples. We were overjoyed at the generous gift, for

apples were not very plentiful in our part of the country. We had never seen any as perfect as those.

"In the mail came a letter from my uncle, who wrote: 'Be sure to go through the apples at once and throw away the tainted ones, otherwise they will taint the others. Every so often sort out the tainted ones and discard them.'

"My father opened the barrel while my two brothers and I skipped about in glee. All of us liked apples—and here was a whole barrelful!

"Yes, on top, just as my uncle said, there were four or five apples already colored with dark brown splotches of rot. My father took them out.

" 'We'll eat these first,' he said, 'and save the good ones for later enjoyment.' He took one and with his pocket knife cut deeply around the spots discoloring it, lifted them out, peeled the apple and gave it to me. He did the same with two more for my brothers. Then he and my mother took one.

"We ate them. But they had a bitter unpalatable taste.

"My parents then went through the whole barrel sorting the tainted ones from the good ones. There was a small pile of tainted ones at the end of the sorting.

" 'We'll eat these first,' my father said, indicating the small pile of spotted apples. 'In that way we'll get the good of the whole barrel.'

"And so we ate the spoiled apples!

"When at the end of a few days they were gone my mother went through the barrel and sorted the apples again. The pile of tainted ones seemed a little larger than the first pile had been.

"So it seemed with each sorting.

"And always we ate the pile of partly rotten apples.

"And do you know"—Mrs. Tremont shook her head sadly at the remembrance—"we didn't eat and enjoy one single perfect apple in that whole barrel which had so generously been given to us. I realize now that if we had thrown away those first few tainted ones, as my uncle specifically told us to do, we should have had very few tainted ones to destroy at subsequent sortings—and we should have enjoyed to the fullest the good wholesome ones."

Before Mrs. Colby could say anything Mrs. Tremont continued:

"And so it is in life until we learn better. I ate a few spoiled apples before I was married, and after I was married the pile began to grow. If in his efforts to meet his heavier obligations my husband forgot to be as thoughtful of me as in our courtship days, I would be hurt and become moody. I'd feed on that tainted apple until it poisoned me and in my mental illness I would treat him coolly. If I had to forgo some of the things that my young married friends enjoyed, my husband would suffer in my estimation because he seemed not to be as generous as the other husbands, which was a bitter apple to devour. As the children came the pile of tainted apples grew larger and larger. The children's crossness and crying, their illnesses, their disobedience, and all the other experiences that children go through in their natural development, became not a pile but an insurmountable hill of rotten apples that I gnawed at daily in desperation.

"Then one day almost at the end of my endurance, it seemed, quite unexpectedly but very sharply I had my eyes opened to what I was doing. It was just such a day as I am quite sure today has been for you, my dear—almost unbearable. I had no one to talk to, no

one to unburden myself to, no one to understand or sympathize with me. Through sheer need I went to my Bible. At least I could read it for a while and take my mind off my troubles. It would at least keep me from thinking—so I thought.

"At random and without turning the pages I opened my Bible. And before my eyes was a most pointed and direct solution to my problem. But instead of telling me not to think it advised me to think—and to change my thinking. For Paul said to me as truly as he did to the Philippians: 'Whatsoever things are true . . . honorable . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things.'

"Immediately I saw what I had been doing. I was horrified. For years I had not thought on any of these things. Instead I had thought on just the opposite sort of things. Suddenly I became aware that I had been presented with some of the most gracious gifts that a woman can have from life: a perfectly human, hard-working, honest husband; two healthy, hearty, normal children; a comfortably furnished unmortgaged home. Then it was that I understood that what my uncle said so long ago about the apples was applicable to life also.

" 'Throw away the rotten fruit,' he had warned, 'or the whole barrel will become tainted.' Instead of following his warning we had fed on the spoiled fruit. I realized that I had been doing the same thing with my life. I was astounded and frightened at my utter blindness to what I had been doing for years. I was feeding on the faults of my loved ones, poisoning myself, instead of enjoying the perfection that was in them. Paul had told the Philippians how to get the most out of life, just as my uncle had told us how to

get the most out of the apples. 'Discard the rotten fruit,' he had said; and in different words. but with the same intention Paul had told us to think on the things that are true, honest, just, pure, lovely, and of good report. If there be virtue, praise it. Think only on these things, on the good.

"From that day I about-faced in my thinking and began to enjoy my good gifts from life. I began to look aside from the small faults in my husband that had irritated me and to think only of his honesty, his faithfulness, his justness. I looked through the bickering, the crossness, and the quarreling of my children and saw only their childish purity and loveliness. I accepted all the good reports that came to me about people and refused to accept the bad. I praised the virtues in my husband, my children, my home, my neighbors, my relatives, my friends; and I was genuinely surprised at the ninety-five percent of it as against the possible five percent of faults that I found. Continually, hourly, daily I thought on the good, as Paul so pointedly advised me to do.

"Needless to say my days became a joy not only to myself but to others. My husband became my understanding companion, my children became eager always to please, my home became the center of domestic harmony and a gathering place for friends. All this happiness I could have had all the time if I had only stopped eating the decayed fruit and accepted the good. It is quite logical to suppose that anything tainted with destruction is not fit to be taken into the stomach. It is quite as logical to hold that any thought tainted with destruction is not fit to be taken into the mind."

Mrs. Tremont glanced kindly at the listening Mrs. Colby.

"No one can discard your thoughts for you," she said. "You will have to make your own choice of what you will do. We disregarded my uncle's advice about the apples and the loss was ours. I accepted Paul's clear-cut message to me and the gain was mine. Why not give it a trial? Begin today to accept all the good that you know is in your husband and little boys and that they are offering you every hour of the day if you will only accept; and when they seem to offer you something that is not good, refuse to accept it into your consciousness."

Mrs. Colby's brown eyes were now dry and bright with interest. Her lips were relaxed and smiling. She arose to go.

"Why, that is exactly the situation that exists at our house. As you talked I began fully to realize that I too have been eating spoiled apples, just as you say I have. I have been carefully sorting all the flaws from the good in my family and accepting all the flaws. Now I am going to about-face, as you did, and do what Paul told you—I mean told us—to do. I will think only on the things that are good and praise all the virtue that I find."

Mrs. Tremont also arose. She patted the younger woman's shoulder encouragingly.

"That's right," she said. "I thought you would. And I will guarantee that you are going to be so busily engaged in praising the many virtues of Mr. Colby and Bobby and Billy that the tiny percentage of their shortcomings will be entirely routed almost before you can say Jack Robinson."

A bit shamefacedly Mrs. Colby said, "I am sorry about what I said concerning the literature you read. I'd like to read some too. It may help me to keep stead-

fast to my purpose."

"Not may but will," Mrs. Tremont said. "And you are welcome to any of my books and papers at any time."

"Thank you so much," Mrs. Colby replied, "and thank you also for the understanding of my problem—and the story of the spoiled apples."

Mrs. Tremont smiled.

"Why, my dear, you have already started thinking right. It will be easy now that you know the better way."

The Lord Is Risen

In the still, gray dawn, through dew-hung grass
They sought the sepulcher, silent, lone,
Their spirits troubled with this one thought:
"Oh, who shall roll us away the stone?"

But the gray dawn fled before the light
That gleamed from a seraph's radiant face,
And blossoms sprang from his footprints when
He swung the stone from its resting place.

The grass that was lately cold and wet
Sparkled and glowed in the dawn's gold spray;
An anthem echoed from far-off heights—
"The Lord! the Lord is risen today!"

O blinded eyes! O stumbling feet!
Seeking your sepulchers, silent, lone,
Vexing your hearts—while the angel waits—
With "Who shall roll us away the stone?"

—*Jessie Wilmore Murton*

The 121st Psalm

BY MARJORY H. STAGEMAN

I WILL LIFT UP MINE EYES UNTO THE HILLS, FROM WHENCE COMETH MY HELP.

I will look mentally away from the false appearances to reality or the "kingdom of God within me," where I perceive my help—in the divine ideas God-Mind is presenting t me—ideas that acted upon or utilized will free, heal, protect, save. I will "return unto the Father" (in consciousness of course; for in reality I have never been away from Him), turn in thought to God, withdraw to the shining heights of soul, where I lose all sense of sickness, lack, sorrow, conflict, confusion, all sense of inharmony, and become conscious of my oneness with God, good. I will consciously contact or tune into the power of God, life, within me, which will free me from the ignorant beliefs I am experiencing, which will enable me to express or manifest the good I desire.

MY HELP COMETH FROM THE LORD, WHICH MADE HEAVEN AND EARTH.

My help comes from the Lord (the Father, God-Mind, Principle), by whom "all things were made . . . and without him was not anything made that hath been made"; from the only power. God is not separate and apart from me; I am not separate and apart from Him. We are *inseparable.* "I and the Father are one." Created by the Father-Mind in His own image and likeness, I am all that He is. I have power, indeed I am power;

for Mind, being *all,* is individual as well as universal. Realizing this, I demonstrate the power of my only mind, which is God; I prove that God-Mind is the only power, is "a very present help."

HE WILL NOT SUFFER THY FOOT TO BE MOVED: HE THAT KEEPETH THEE WILL NOT SLUMBER

At times I seem to stumble, to fall; I seem to sin, fail, lack; be sick, unemployed, discouraged, unhappy. But I only appear to do and to be these things. For no matter what I may seem to do or to be, no matter what I may think about myself, or what others may think or say about me, the truth is that I am, always have been, and always shall be sinless, changeless, complete, perfect and eternal: the idea, the image, of God-Mind. I cannot really do anything that contradicts my nature —God, good. I cannot really be that which I am not. I cannot fail to be that which I am. The only self of me is God, and God can never stumble, fall, sin, fail, lack; be sick, unemployed, discouraged, unhappy; can never be less than God, good. He who brings "forth Mazzaroth in his season" and guides "Arcturus with his sons" sustains, maintains, and governs me. And He is ever active.

BEHOLD, HE THAT KEEPETH ISRAEL SHALL NEITHER SLUMBER NOR SLEEP.

I have only to look about me to know that He that governs the universe—God, creative Principle—is forever active. He (God-Mind) in whom we "live, and move, and have our being" neither slumbers nor sleeps, but is ever conscious.

THE LORD IS THY KEEPER: THE LORD IS THY SHADE UPON THY RIGHT HAND.

Divine Mind which created me sustains me. Since Mind is ever present, I am at all times and in all places under the protection of the all-knowing, all-loving, all-powerful Mind. I prove this to be true when I "lift up mine eyes unto the hills," realize my oneness with omnipresent Mind. For then I "bear witness" to Mind's protecting presence. "Ye shall know the truth, and the truth shall make you free."

THE SUN SHALL NOT SMITE THEE BY DAY, NOR THE MOON BY NIGHT.

Since I am always under the protection of omnipresent and omnipotent Mind, the thoughts of the so-called material world cannot harm me, nor can the false beliefs of the "liar" or so-called mortal mind have any power over me. My knowledge of Truth, given to me by my Father, Divine Mind, enables me to prove that this is true, to prove the protecting power of Mind, to bear witness to the protection vouchsafed to God's man in heaven. My knowledge of Truth shields me from the error thoughts accepted and voiced by those who are unaware of Truth, protects me from what is termed "material thinking." It also dispels the belief in "mortal mind" and consequently frees and saves me from ignorant beliefs. My knowledge of Truth enables me to harmonize my thinking with God's, consciously contact or tune into reality: the "kingdom . . . within." When I do this the destructive thoughts of the world cannot affect me, for they can find no lodging place in my consciousness. Nor can false beliefs interfere with my right thinking, for I have transcended them.

THE LORD SHALL PRESERVE THEE FROM ALL EVIL: HE SHALL PRESERVE THY SOUL.

Understanding the allness of God, good, I perceive the nothingness of evil. This understanding, imparted by my heavenly Father, dispels the false sense of "evil," causes the false belief or lie (evil) to "vanish into its native nothingness." It preserves me or saves me from all belief in evil. Spiritual understanding reveals that in reality I am forever preserved from all evil (all belief in evil) by virtue of my relationship to God, who is "of purer eyes than to behold evil." My soul or real self, being Mind or consciousness individualized, is immortal.

THE LORD SHALL PRESERVE THY GOING OUT AND THY COMING IN FROM THIS TIME FORTH, EVEN FOR EVERMORE.

Whether I am manifesting health, wealth, happiness, activity, or whether I appear to be sick, poor, unhappy, inactive, the truth is that I possess all good and that my "life is hid with Christ in God." All appearances to the contrary, I am forever sustained and governed by my Father, by divine love; "for the Lord God omnipotent reigneth" now and forever.

HEALING THOUGHT

The Holy Spirit life heals me, and I radiate health to everybody and everything.

PROSPERITY THOUGHT

The Holy Spirit substance fills my mind and overflows into all my affairs.

(Use from April 20 to May 19)

The Whole Duty of Man

THERE IS MORE TO THE HARVEST THAN THE GRAIN, MORE OF A REWARD FOR THE TASK WELL DONE THAN THE PAY ENVELOPE . . . DO THE DAY'S WORK, BUT SEE OVER AND ABOVE IT THE LARGER GOAL . . . WORK TO THE GLORY OF GOD.

BY CHESLA C. SHERLOCK

NO MAN WHO works daily, whatever his task may be, can fail at some time to face the thought that proved an eternal challenge to Solomon, reputed the world's wisest man. "What profit hath a man of all his labor wherein he laboreth under the sun?" Endless repetition, day-in and day-out routine, until the whole pattern of life seems senseless and absurd. "What is it all about?" "Why must I get up in the morning, rush to the office to be chained to a desk all day and then rush home to sleep, only to get up and go through the same thing again the next day?" "Why must I get up before dawn," says the farmer, "to milk, to do my chores, to rush to the fields, to come back to milk, to do my chores and stumble in bed?" Soon he perceives that routine has him too in a deathless embrace.

"What profit hath man of all his labor?" is the first question Solomon asks in Ecclesiastes, and he returns again and again to that theme in this, doubtless the greatest guidebook of practical living ever written. And Solomon asked that question from a vantage point ordinary mortals do not reach, for he assures us, "I have seen all the works that are done under the sun."

Does the builder find satisfaction in his work? Solomon pillories it. Does the gardener joy in his gardens and vineyards? The king of the Jews had built his great gardens and vineyards and found that "all is vanity." Does the farmer exult when he contemplates his bumper crops? "When goods increase, they are increased that eat them," answers Solomon. "What advantage is there to the owners thereof, save the beholding of them with their eyes?"

Even the rich man with all his possessions and the "power to eat thereof," can only "take his portion." "Why do you work so hard?" I asked a man not long ago. He has built a great business employing thousands of people; his plant cost more than a million dollars and he doesn't owe a cent on it. He is at his office at six in the morning and stays until late at night. Long after the janitors are gone and the building is in darkness, you will see the light burning in his office.

He looked at me a bit helplessly. "I work to keep from thinking! A great unhappiness has been mine ever since I left college. It has grown with the years. I would rather be dead than this way. Since death is denied me, I work!"

"But," I said, "this money, what are you going to do with it? You have no heirs, no one to accumulate it for."

"Hang the money!" he exclaimed, bitterly. "I care little about it. I sometimes wish I didn't have a dime, that I had a shovel in my hand instead. Let the future take care of itself. There will be plenty of folks around to grab the money when I am gone!"

Those who read on the run may assume that the philosophy of this man was that of Solomon, for does he not admit the following? "So I hated life; because

the work that is wrought under the sun was grievous unto me; for all is vanity and a striving after wind. And I hated all my labor wherein I labored under the sun, seeing that I must leave it unto the man that shall be after me."

A queer fellow in a little crossroads village in Iowa put the same lament to me once as we sweltered in a harvest field, but possibly with more humor than the millionaire or the great Hebrew king, when he exclaimed: "By golly, I don't believe it pays!"

I take it that the Book of Ecclesiastes is a probing of the question to its very depths rather than a mere cynical surrender; for Solomon does come to a definite conclusion before he is through. "I have positively appeared," said a sage, and in the vernacular "that is something" on the credit side. Finding ourselves here and finding sooner or later that man's work is humdrum drudgery apparently leading to no permanent goal, seems natural for those of us who think at all. What is it all about?

Man's selfishness stands in his way so that he cannot see the answer to his own question. The millionaire had more sense about it than Solomon did, because he kept on working and did not selfishly hate "the man that shall be after" him. But he took no joy in his work; it was living death to him. Solomon's philosophy at this stage of his thinking was like that of the man who refuses to plant a tree because some other man will enjoy its maturity and fruition. Too many of us plant ourselves in our tiny bit of the world and, conscious of the fact that we have "positively appeared," churlishly whine when we cannot fit the divine scheme of things to our own puny patterns. There is too much of the "I am monarch of all I survey" in our attitude; and

it does not occur to us that our attitude is not the end and aim of life itself, indeed that our appearance here and the tools in our hands are not facts for selfish gratification at all. If that were so, the labor of creation would be too great to be worth while after all.

Henry Ford thinks we are here "to gain experience." He never doubts the survival of the conscious, and he thinks we are here to gain "experience" because that is all we can take with us. Harold Bell Wright points out very artfully that "God is in everything" and even proved to me that God was in my watch! He listens to that inner voice so many of us do not heed, and shows that in his youth he obeyed when it spoke to him. Each time he obeyed it was a turning point definitely facing him towards his ultimate service in life. Such an attitude sees over and above the immediate and the now and not only walks humbly but serves willingly. Billy Sunday contended picturesquely that "the law of diminishing returns" was the "barbed-wire entanglements" restricting man's sphere of action; "the Lord saying, 'Boy, you stop right here!' "

Few "practical" men have cared to venture beyond the fact that work is good for its own sake. We have heard hundreds of pronouncements from the minor sages of the business world to that effect. "Work is for the worker; writing is for the writer," wrote Elbert Hubbard to me; it was a phrase constantly on his lips. I heard a famous bishop declare that "the Devil cannot penetrate the armor of the busy person. It is idleness that gives him his golden opportunity." "Hands that work and serve well," I once wrote myself, "never wear steel bracelets."

But work for work's sake is not the end and aim of man. The thought is appalling; it brings us right back

in the cycle of our ramblings through the canebrakes of thought to the "What's the use?" of this endless routine. I plant my crops in the spring, cultivate them in the summer, harvest them in autumn, consume them in the winter; and then another "endless" cycle appears before me again. Why do I do this? To live? Yes; to live and to contribute my surplus of "goods" to my fellows. As the millionaire publisher said who acquainted me with the startling fact one day: "Sherlock, I cannot eat very much more than the poor man; I can wear no more at a time than he can, and I certainly can sleep in no more beds than he can!" I think he was somewhat hurt at this discovery; he was on the threshold of Solomon's lament that "all turn to dust again," of Marcus Aurelius's comment "Death reduced to the same condition Alexander the Macedonian, and his muleteer." It was a staggering blow to his egotism.

But if we diligently search for the answer, we come to the point sooner or later that there is more to the harvest than the grain, more of a reward for the task well done than the pay envelope. We perceive that the price of any gain, whether material or spiritual, is the sum total of myriads of little tasks, each yielding its mite. Routine, whether in farm chores or in endless goings to and from the office, or never-finished household tasks, is as necessary as the endless repetition of sunrise and sunset. Over and over again we must perform the same tasks, for it is appointed to us, that we may someday come to challenge their need—to see over and above them to the Great Truth. "This is indeed beautiful country!" said John Brown when they led him to the gallows. "I never had the pleasure of seeing it before!" His eyes were opened almost too late.

Here on the farm I perceive that milk and cream come from the same udder; that two neighbors, side by side under the same skies, on the same kind of soil with the same advantages, find success and defeat their lot. One wins bumper crops, material and spiritual, and the other fails utterly on all counts. The same thing happens in shops and offices, in factories and banks. One sees only the irritations of the daily task, the other reaches over and beyond.

What then is the "whole *duty* of man"? Solomon comes to it in the end, indeed in almost his last paragraph, when he says: "*This is* the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole *duty* of man." There is no vanity in that! There can be no vexation in that! Do the day's work, but see over and above it to the larger goal, the larger purpose. Work to the glory of God; heed the inner voice that always brings one a sense of reward for a job well and properly done. How many times have I gone to bed with a sense of elation because I had done a good job during the day, com-

Abhor that which is evil; cleave to that which is good.—PAUL

pleted a task that had all but whipped me. How guilty I have felt when my day was wasted and the task not done! Every worker knows those sensations. But above all we must not forget that it is likewise part of the divine scheme that we should "take joy" in our labor. It isn't the task after all; it is the attitude toward it that opens these larger and wider vistas. It enables us to serve joyfully; and that to me is part and parcel of "the whole *duty* of man."

Bible Studies

JOHN

BY LILY STACK

THE FOUR STORIES called the Gospels make up a living picture of Jesus Christ and His teachings. Superficially read, they may seem like repetitions one of the other, but to the student they reveal significant and essential differences. One eminent Bible scholar gives this brief and interesting analysis of what he calls the "fourfold portrait." He says: "Matthew pictures Jesus as the Messiah; Mark exhibits Him as the mighty worker; Luke shows Him as the friend of humanity; John portrays Him as the Word made flesh." From a little different viewpoint, as we have seen, it may be said that Matthew links the life of Jesus with the past in the fulfillment of the prophecies; Mark portrays the awakening of Jesus to the divine powers inherent in man, and Luke gives the complete account of the Saviour for all time and for all people. Finally what John sets forth is concerned neither with the past, the present, nor the future, but is a statement of the eternal truth of the nature of God and of man, His son.

These four versions of the gospel were written by different men, but they give a parallel, progressive, and expanding statement of the "good news." The past, present, and future having been dealt with by Matthew, Mark, and Luke, it would seem that there was nothing left for the youngest of the Evangelists, John, to do. But this Fourth Gospel has a value and beauty all its own.

John's story is of inner rather than of outer happen-

ings. He is not deeply concerned with events in themselves. He is dealing with eternity rather than with time. He is telling us of that which always was and always will be but which until now has never been understood. He is putting before us the true nature of God, the Creator of all things, and consequently at the same time the true nature of God's one self-conscious creature, man, the true son.

The reading of John's story presupposes a familiarity with the Synoptic Gospels. In his account are many references to persons, places, and happenings that are not self-explanatory. They are clear to one knowing the other Gospels however. As an instance of this may be noted Jesus' words "Did not I choose you the twelve" (John 6:67-70). He has not previously said a word about the Twelve. Again, John speaks of "the village of Mary and her sister Martha" (John 11:1), of whom he has made no mention whatever.

Scholars do not agree as to who wrote the Gospel of John. There is a tradition that toward the end of the first Christian century the need was felt of an "inner Gospel" that should teach the "spiritual" meaning of the Christ life, as the Synoptists had described the "bodily" things in the life of Jesus. It is said that the apostle John and his fellow disciples spent three days in fasting and prayer, and then it appeared that John was to write this new Gospel in his own name, and the others were to revise what he had written. This tradition ascribes the authorship to John the apostle and explains the ending of the Gospel: "This is the disciple that beareth witness of these things, and wrote these things: and we know that his witness is true."

John begins like Genesis: "In the beginning." But his concern is with the nature of God. "In the begin-

ning was the Word, and the Word was with God, and the Word was God." His purpose is not, like Genesis 1, to describe creation but to make clear the nature of the Creator. (John 1:2-4.) He gives only the most salient characteristics of God. God is the ever-existent. God is cause. God is life; and another name for life is light. This life and light are the life and light of men. Therefore the nature of man is inherently the nature of God. This is a stupendous truth to be told in four sentences.

He uses the term Word advisedly. It was not unfamiliar to the Jews, and the Greek term *logos,* expressing the same idea, had been current in philosophy from Plato to Philo. It meant a message from God, a messenger from God, the activity of God in relation to man, the essence of God. It was a fitting term to describe the nature of God moving into manifestation in Christ, the God idea of perfect man. John's great work is to show this: the Word, God, Spirit, coming into manifestation, made flesh. His great insistence is upon the relation between man the Son and God the Father.

Although beginning like Genesis, John skips all the long account of the various manifestations proceeding from God, the earth, the rocks, the fishes, the fowls, the animals, the planets. He is concerned only with the human consciousness. Five verses tell of that which was, is, and always shall be. He begins his Gospel at the point where humanity as a whole has reached the place of possible self-recognition or self-consciousness.

Verse 6 tells of the "man, sent from God." This really means man *returning to* God. John the Baptist is the awakened human mind, not yet fully developed as the "light" but aware of it and witness to it: "that all might believe through him" (the highly directed human intelligence).

"He was in the world, and the world was made through him, and the world knew him not." The world is the whole realm of nature in which self-recognition has not yet developed. "The world knew him not . . . his own received him not." Here is the intimation that purely natural man has to grow to the point where he perceives his latent divinity. This divinity, this Son-of-God-ship, is potentially in every human being. But man does not naturally evolve into it. He has to perceive it intellectually, ardently desire it, and co-operate in the process in order to "receive" it.

The verses that follow (John 1:12-14) have a marvelous teaching for us. "As many as received him [as many as perceived Truth and sought to live in accord with it], to them gave he the right to become children of God [to be outwardly what they were inwardly]."

The name signifies the nature or character. "As many as received him, to them gave he the right to become children of God." This means that to those who accepted the truth that every man is a son of God He gave power.

The process of becoming "Christed" is not spontaneous in the human race. It has to be intentional, deeply deliberate. In Jesus' teachings this process of becoming divinized or spiritualized is spoken of as being born anew. It is the entering into another realm of thinking, feeling, speaking, behaving. It is not accomplished by the death of the physical body. We may die many times and yet not become a son of God.

With illumined interpretation verse 13 becomes a wonderful statement. Four ways of birth are mentioned, three of which do not lead to Christhood. To be born

"of blood" means any form of organic birth. To be born "of the will of the flesh" refers to births tending toward the perpetuation of the species. To be born "of the will of man" means the highest type of natural, human birth, deliberate, conscientious, reasoned. But to be born "of God," is voluntarily to surrender the human consciousness, to be transmuted, transformed, into the divine. It needs the full consent and co-operation of the will and the whole character for its attainment. "The Word became flesh . . . and we beheld his glory . . . as of the only begotten from the Father." This verse gives us the accomplishment of the purpose of creation, the coming into manifestation of the image and likeness, the self-conscious son of God. The "only begotten" is the only thing that God could have begotten, His own image and likeness, Christ the Son, whose prototype is hidden in each of us.

"For of his fullness we all received." We share in the full possibility of this rich inheritance.

"For the law was given through Moses, grace and truth came through Jesus Christ." Moses stands for the external law and for enforced obedience to it. In the childhood of body or soul there must be obedience, even if without understanding. "Grace and truth" signify the happy state of understanding, of knowing, of full compliance, because of the consciousness of sonship.

The verses recording the questioning of John the Baptist (John 1:19-25) are of interest as indicating the general acceptance of the theory of reincarnation. The Jews believed that a great teacher would be incarnated as a teacher or prophet again and again.

At this time baptism as a rite (as we know it) was unknown to the Jews. The first mention of John's

baptizing in the Jordan for the remission of sins (Matt. 3) has therefore the symbolical suggestion of cleansing and repentance, since the work of the Baptist was to make the way clear for the Great Teacher. Metaphysically, water signifies the realm of mind, soul, thoughts. On the natural plane these have to be purified.

John the Baptist, as the symbol of the highly directed natural mind, insists that a higher consciousness must supersede him and take his place. This appearance of the spiritual self is near at hand (John 1:26): "In the midst of you standeth one whom ye know not."

Here again, as in the story of the prodigal son, we find the suggestion that the higher consciousness seeks and approaches the lesser. John "seeth Jesus coming unto him."

The tender and lovely expression "the Lamb of God" is used by John only. The word "lamb" was of familiar use among the Jews as a symbol of sacrifices and offerings to God. But with the added beauty given it by John it symbolizes guilelessness, innocence, vicarious suffering, deliverance, redemption—a marvelous characterization. It is upon the second reference to Jesus by this title that John's two disciples leave him to follow the Great Teacher.

In the calling of the chief disciples by the Master (John 1:40-51) we see the recognition by the spiritual ego of the lesser qualities and faculties of the character that need uplifting and illumination. All the phases of mind and heart have to be regenerated, spiritualized, and brought to the standard of the I AM. The disciples are called in pairs. The suggestion here is of the complementary working of qualities that balance and equalize each other, faith and strength, will and understanding, power and imagination, love and wisdom.

The first acts chronicled by John in the public ministry of Jesus are significant. They are the changing of the water into wine at the marriage feast at Cana, and the cleansing of the Temple. We are reading these external experiences as symbolizing things that must happen in every soul.

Full of beautiful teaching is the story of the marriage feast at Cana (John 2:1-10). According to the esoteric Hebrew teaching, marriage was a symbol of the relation of Jehovah and His people Israel. There is a hint of this in Isaiah 54:5, "For thy Maker is thy husband," with its suggestion of protection, communion, love. The story is short.

The "mother of Jesus was there." Phases of former states and beliefs still cling to the consciousness. But this portion of the old consciousness is still guided by love. Although not fully comprehending, it yet directs the outer activities—the servants: "Whatsoever he saith unto you, do it." Jesus saith unto them, "Fill the waterpots with water." The work is to be done just where we are, in the very containers, waterpots, bodies, that we now have. Water here stands for the belief in natural life or animal vitality. All the elements of this consciousness are to be raised into the knowledge of the eternal-life principle. At the word of Jesus, at the direct contact with the Christ, this is done. It becomes the "good wine," which means the human vitality stimulated into the Christ consciousness. This change is to take place for all of us sooner or later. The Master (the Christed consciousness) is He who truly knows Himself and His power to control the slowly moving natural processes. Most of us are limited by race experience and the consequent restrictions of time and space.

The ongoing soul sees his own body as the living temple of God, in which his Maker is to be glorified, worshiped, made manifest. It must therefore be made free of every defilement, of every thought and act and feeling that falls below the standard of the Christ. Can we see in the money-changers (John 2:14-16) examples of some of our present-day businessmen? Would the principles of most modern commerce measure up to the Christ teaching?

There is another form of this lesson concerning the change from the natural to the divine life in the story of Nicodemus (John 3:1-15). Nicodemus was a Pharisee, a traditionalist, a "ruler of the Jews." He was of the narrow, literal, religious type, highly instructed, and a person of authority. He "came . . . by night," which suggests darkness, ignorance, weakness, doubt. His words are respectful, recognizing the "teacher come from God," yet he is unable to accept instruction from Him. Like Zacharias, he asks, "How can these things be?" Jesus, with divine knowledge, deals with the need in the man's soul, not with the words he speaks. Like many another, Nicodemus must die to the old ways of belief and enter into a new realm. But to Jesus' words "Except one be born anew, he cannot see the kingdom of God" he can only respond literally, "Can a man . . . enter a second time into his mother's womb?" Three times Jesus tells him that the natural man must enter into a new spiritual way of living, that the human consciousness must be purified, remade, before it can come into the place of knowledge and power that is the kingdom of God.

Jesus uses the illustration of the wind, which in the Hebrew Scriptures is often likened to God or Spirit. But even this conveys nothing to the literal mind of

Nicodemus; he does not perceive even the fact that the wind is invisible; that of its laws we know almost nothing and only judge of it by its effects.

Moses, the exponent of the old law, used the symbol of the serpent for the natural life, which has to be "lifted up." Jesus teaches that in his knowledge of himself as a son of God man shall be lifted up.

The three verses in John 3:33-35 have a value not always perceived. Their meaning is that for him who knows himself as a son there is no limit to God's gifts: God "giveth not the Spirit [Himself] by measure." And this son gives forth of the Father without measure.

The Samaritans claimed descent from Abraham although they had intermarried with Gentile or pagan peoples. They represent therefore the ordinary consciousness, a foundation of good with an admixture of error. They used certain books of the Hebrew Scriptures and were rival claimants for the Temple. It is noticeable that it is to the Samaritans, and concerning them, that two of the greatest lessons of the New Testament are given.

The Samaritan woman (John 4:7-29) is a picture of the average human soul. She is self-centered, material-minded, literal, well-intentioned. Yet the great lesson on eternal life seems to bear more fruit with her than with Nicodemus. She has feeling and not learning. The meeting place with Jesus (the higher consciousness) is at a well, a place of bodily need. It is He who shows friendliness and accosts the strange woman, an unusual thing for a Jew to do. It is the occult aspect of what He says that impresses her more than the truth of the teaching. When Jesus says to her, "Call thy husband," she makes the reply "I have no husband"; and

He answers, "Thou saidst well . . . for thou hast had five husbands." This impresses her more than the great news of the "living water" of which the Master has told her. Today the psychic or the occult in a new teaching often attracts more attention than its spiritual message. It is the fact of Jesus' psychic powers that sends the woman, impervious to the value of His inner message, back to tell her people: "Come, see a man, who told me all things that *ever* I did."

Four healing miracles in Jesus' public ministry are given by John alone: the healing of the nobleman's son, the healing of the man at the Pool of Bethesda, the healing of the man born blind, and the raising of Lazarus.

The way in which these are told by John would indicate that the purpose of Jesus' healing works was not primarily to heal but to present a great teaching, of which the healing is the "sign" or outer form. The purpose is to convey to the ears that can hear an understanding of individual responsibility, of the law of cause and effect, and of life, health, and all good as being the will of God for all people.

In the healing of the nobleman's son (John 4: 46-54) there are some facts well worth noting. The father's distressed importuning was not a sign of faith but rather of anxious hope. He recognizes Jesus less as the Messiah than as a much-talked-of rabbi. He wants to see a wonder performed, and he would tell the "healer" how he is to proceed. In response to Jesus' rebuke of him for his want of faith he only repeats his plea. The healing done by Jesus is of the father's soul even more than of the son's sick body, for the child's state is a picture of the father's. The father's attitude toward the Spirit of God was the channel through which

the healing must come. Jesus' word of knowledge and power effects a change in and through the father, which leads to the healing of the son. The son is a projection or "sign" of the father.

The healing of the man blind from his birth (John 9:1-12) repeats the teaching of the law of cause and effect. To this is added the knowledge of the subconsciousness, the hidden state of the blind man's soul, in which unknown and unexpected causes of ill might lie. These might even have been brought over from a past life; for the law always operates "that the works of God should be made manifest in him."

The Pool of Bethesda, the scene of the healing of the other blind man (John 5:1-9), represents the thought of healing, cleansing life, but it is limited by a belief in times and seasons. There is not the knowledge that God is everywhere present and accessible as abundant life. The times "when the water is troubled" implies belief in and dependence upon the natural forces. We may look upon the five porches as the five senses, whose reports we accept as determining our life and which hold us in the condition we are in.

The healing effected through the Christed consciousness of Jesus was not so much of the man's helpless body as of his flabby and diseased will, his undisciplined mind, his tendency to put the responsibility for his condition upon others. Like every real healer, Jesus deals with the cause and not with the effect. He pays no attention to the appearance. He offers no weakening condolence, He suggests no physical remedy. His knowing, masterful "Arise, take up thy bed, and walk" has an instantaneous effect on the man's devitalized state of mind and body: "and straightway the man was made whole"!

Some Bible commentators hold that the real Gospel of John ends with the last verse of chapter 20, which sums up his chief purpose: "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in his name."

Twenty-five verses follow in chapter 21. These contribute the account of some tender and intimate passages between Jesus and the disciples. They lay emphasis upon the fact that the Resurrection in no way altered the relations and associations among them, but no added teaching is given.

In the 25th verse of this chapter there is the Evangelist's reference to the "many other things which Jesus did." This is remarkable as being the only time in which any one of the four Evangelists uses the first person singular in giving his account.

Of the many marvelous truths enunciated by John a few stand out clear and emphatic. Jesus came to assure us that we may have life and "have *it* abundantly." The one to whom He looked at all times for all His power, and with whom He identified Himself, was the heavenly Father, to whom His and our human ancestry runs back in a direct line. "The Word [God] became flesh, and dwelt among us." The things that Jesus did we also shall do.

EDITOR'S NOTE—This is the fourth of five articles by Lily Stack. The fifth, and last, will appear in June UNITY.

For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

—F. W. FABER

The Nearness of God

WE SEE GOD IN CHRIST: WE SEE CHRIST IN OUR FELLOW MEN: WE SEE OURSELVES AND GOD WITHIN US IN THE REFLECTION OF OUR FAMILIES, FRIENDS, AND ASSOCIATES.

BY FRED A. BARROW

"WHY CAN'T I get a better vision of God?" a man in doubt asked of a minister.

And the minister made this reply:

"My friend, I believe that the reason you cannot get a clearer vision of God is that He is so close to you. Why not look for Him in Jesus Christ? Why not look for Him in the words and actions of all great and good men of both ancient and modern times? Or why not look for Him amongst the great and good men and women of your own acquaintance? Do that, and I'm sure you'll see Him more clearly."

If you should hold a book within an inch of your eyes, you could hardly read it. In order to read it you must hold it at some distance from you, otherwise its very nearness will blur your vision.

There is a story told of an artist who wanted to picture on canvas the face of Christ, a face portraying purity, wisdom, kindness, sympathy, and all the other virtues and perfections of the Master. From his imagination he could not conjure up the beauty of Christ's benign face; so he said to himself: "I will travel about, and I will try to discover persons whose faces display one or more of the virtues that Jesus had in such perfection. I will sketch them, and after I have made many

sketches of such faces I will take them to my studio, and there I will blend them into the beloved face I desire to portray."

So the artist traveled here and there, ardently seeking in his fellow men's faces certain of the beauties that he felt must have been shown on the face of the Master. He spent many months in his search, and at last returned to his studio with the sketches he had made. "Now," said he as he sat before his easel with the sketches placed about him, "now to blend the virtues I have seen in many faces into one beloved face, that of our Lord." Thus slowly and carefully and lovingly he began his great work. Presently upon the canvas the face began to take form and color.

One day a dear friend of the artist visited the studio, and the painter ventured to disclose his unfinished picture to him. "There," said he, "what is your opinion of it? Does it show what I'm striving to depict, the goodness and wisdom and love and purity that must have shone in the face of our Lord?" And his friend answered, slowly and thoughtfully and reverently: "It does. Yet may I venture to say that it also is a very good likeness of—yourself?" And that was true, for the artist, by looking for Christlike qualities in others, had brought to visibility in his own countenance an index of those Christlike qualities which he himself possessed.

Jesus, after traveling about, returned to His own section of the country, and in the synagogues He taught His own people. They marveled and said, "Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us?

Whence then hath this man all these things?"

Jesus' own people could not see Him; He was too close to them. And we likewise often fail to see God because He is so near to us. To see God in ourselves we need detached vision.

In other persons we can see best our own graces or our own imperfections. By reflected light we can see best the God within ourselves. Jesus reflected to man the likeness of God, His own likeness to the Father.

If you wish to note your physical or material self, you look in a mirror, and the mirror reflects your image. But if you desire to see well your mental or spiritual self, look in the mirror of other people's minds and hearts and souls.

We see God in Christ: we see Christ in our fellow men: we see ourselves and God within us in the reflection of our families, friends, and associates. Am I a Christian man? Am I God-loving and man-loving? Then in other men and women I shall see the reflection of that love. But if I am greedy, grasping, peevish, faultfinding, those with whom I come in daily contact are almost certain to reflect my disposition if not my actions.

Reflection rather than introspection shows us the immanent God, the God within.

As other minds reflect or react to our own, so our own mind reflects or reacts to the minds of others.

"Have this mind in you, which was also in Christ Jesus," exhorted Paul in his letter to the Philippians. The mind of Jesus was filled with thoughts of love for God the Father and with thoughts of love for man; and we should be like-minded.

Consider the nearness of God. Our heart beats

continuously, pumping the lifeblood through our arteries and veins, and while it continues to function properly we think little about it, almost forget that it is within us. But let something go wrong with it and we instantly become conscious of its vital importance. If at times we forget the existence of the heart within us, it is hardly to be wondered at that we sometimes forget the God within us who is much nearer to us than our heart and of more vital importance to our well-being in every way.

For ages men have looked upon God as a deity exterior to themselves. It is true He is exterior to them, for He is everywhere in the mighty universe: but being universal principle, He also is within each one of them, trying to make Himself manifest through them, even as He manifested Himself through our Lord. What good you or I do is accomplished through the Spirit of God within us, whether we have an awareness of that Spirit or not.

One spring day two sisters wandered far into the woods seeking early violets. They returned home with but a few of the flowers. Then the father presented each with a pretty bouquet of the blossoms. "Why, where did you get them?" the girls asked in astonishment. He told them he had found them in the rear of the home garden. We seek far for what may be found very near. Not all of us have "eyes sharp enough to penetrate the obscurity of the obvious," to quote Paul de Kruif. We overlook that which might most readily be seen—because it is so near to us. Thus at times our spiritual vision fails to see the immanent God, the Spirit that pervades our inmost being, the divine principle that controls the universe of which you and I are parts.

In the hymnal of the Episcopal Church is a hymn written by Cecil Frances Alexander in 1848. It is a hymn with simple and beautiful imagery, depicting God's manifold creations. The refrain runs thus:

"All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The good Lord made them all."

It is a hymn for children of every age from five to a hundred; for the children of God. It enables us to see God in exterior things and by that means to see Him in ourselves.

It has been said that we gain the most from any story into which we can read our own personality. This I think is true. It also might be said that we can gain a greater knowledge of the God within us by visioning Him in the words and works of others than we can by introspection.

Our godliness is reflected from those on whom it shines, and in that reflection we see God immanent in ourselves.

The Light

Thy love infolds me and provides
For every need of mine.
Thy word brings strength and joy and power
To do Thy will divine.
Thy light transcends all mortal thought;
It glorifies my mind,
And makes me see, with Thy clear sight,
The Christ in all mankind.

—*Sara Cawley*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 5, May 1, 1938

UNITY SUBJECT—*Applying Principles.*

INTERNATIONAL SUBJECT—*Following Vision with Service.*—Mark 9:14-29.

14. And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.

15. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.

16. And he asked them, What question ye with them?

17. And one of the multitude answered him, Teacher, I brought unto thee my son, who hath a dumb spirit;

18. And wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.

19. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.

20. And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming.

21. And he asked his father, How long time is it since this hath come unto him? And he said, From a child.

22. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

23. And Jesus said unto him, If thou canst! All things

are possible to him that believeth.

24. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief.

25. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

26. And having cried out, and torn him much, he came out: and *the boy* became as one dead; insomuch that the more part said, He is dead.

27. But Jesus took him by the hand, and raised him up; and he arose.

28. And when he was come into the house, his disciples asked him privately, *How is it* that we could not cast it out?

29. And he said unto them, This kind can come out by nothing, save by prayer.

GOLDEN TEXT—*All things are possible to him that believeth.*—Mark 9:23.

SILENT PRAYER—*I show my faith by all that I say and do.*

To follow Jesus as He commanded those who believe in Him to do, one must apply the principles that He taught and demonstrated throughout His ministry. One of the first of these was the principle of healing, faith.

Jesus healed with the word of authority. Back of this was the Son-of-God consciousness, a state in which God was present to Him at all times and under all circumstances as His sustaining and empowering source. He expected His disciples to be in the same consciousness and therefore to be able to express the power of God, but because other interests had held first place in their thoughts before Jesus began to train them they lacked the necessary hold on spiritual things and could not heal the deaf-and-dumb epileptic. Instead of apply-

ing the life principle of perfection that is realized through the living word, they allowed themselves to be drawn into arguments with the scribes over the possibility of healing such a case. With the entrance of doubt into the mind healing work automatically became impossible to them.

The fact that Jesus reprimanded His disciples for their failure to apply the principles He had painstakingly taught them emphasizes the universal nature of the healing principle. Faith is proved by the fact that it works. Certain signs follow its active exercise. The sign of faith in materiality is the use of drugs, the acceptance of doctors' diagnoses, and entire reliance on external means of various kinds for healing.

A sign of faith in spiritual power is willingness on the part of the believer to stake all on the spiritual means of healing; for example, on his prayers and the prayers of those whose faith is in harmony with his own. A final convincing sign is the manifestation of health following such prayers.

Joy is a sign of faith, especially the joy that is a permanent state of mind independent of circumstances. Certain temperaments are joyous, others are sad. The joyous have developed faith in All-Good. Sadness and spiritual faith are incompatible. Jesus was "acquainted with grief," but He did not describe Himself as a "man of sorrows." He said of the disciples, "These things I speak in the world, that they may have my joy made full in themselves." Mere happenings could not quench His joy, which made His healing work easy.

Love is a sign of faith. One can love another as long as one's trust and confidence in the other are unimpaired. Once these are shaken, love is crippled until confidence is restored.

"All things are possible to him that believeth." Conversely he that doubts has his possibilities sharply curtailed. The realization of health and abundant life where there has been apparent disease and restricted life is outside these limits. The father of the boy in this case spoke out of a divided mind, hoping his son might be healed, fearing he could not be. "If thou canst!" He who wishes to realize health should affirm first of all, *"I believe, therefore I expect health to become manifest in me."*

The sense ego is the "evil spirit" that must be cast out before permanent healing can take place. Where sense is strongly entrenched, faith is correspondingly weak and must be strengthened by prayer and the practice of the presence of God. God consciousness can be developed where there is a sincere desire to gain it and willingness to pay the price in time spent to that end.

The power of faith is a principle that can be demonstrated by any one who will take the trouble to do so. He who carefully controls his thoughts for a day, if he does not offset his day's mental work by negative thinking, will see his thought take shape in the external world of effects.

Faith in the mind and heart rightly manifests itself in the character as faithfulness. Jesus said, "When the Son of man cometh, shall he find faith on the earth?" in closing the parable of the unjust judge beset by the importunate widow. He interprets faithfulness as importunity a second time in the case of one who goes to a friend at midnight to borrow three loaves, and who secures what he asks for because he will not be denied but continues to ask. In the same spirit of faithfulness we demonstrate health and renewed life when we refuse to admit failure or discouragement and con-

tinue to affirm that what we desire is already ours.

QUESTIONS

1. How did Jesus apply the healing principle?
2. Why could not the disciples heal the deaf-and-dumb boy who had epileptic attacks?
3. What signs follow faith?
4. How is weak faith made strong?
5. How does faith become manifest in character?

Lesson 6, May 8, 1938

UNITY SUBJECT—*Greatness in the Common Round.*

INTERNATIONAL SUBJECT—*Co-operating in Service.*
—Mark 9:30-41.

30. And they went forth from thence, and passed through Galilee; and he would not that any man should know it.

31. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again.

32. But they understood not the saying, and were afraid to ask him.

33. And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way?

34. But they held their peace: for they had disputed one with another on the way, who *was* the greatest.

35. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all.

36. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them,

37. Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

38. John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us.

39. But Jesus said, Forbid him not: for there is no man

who shall do a mighty work in my name, and be able quickly to speak evil of me.

40. For he that is not against us is for us.

41. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

GOLDEN TEXT—*For he that is not against us is for us.*—Mark 9:40.

SILENT PRAYER—*I am for what is true and right in the light of the Christ wisdom and power.*

The test of greatness is a man's ability to follow his chosen course in the face of opposition and adverse criticism as well as in everyday routine. When Jesus began to teach His disciples that He must face arrest and death at the "hands of men," He was carrying forward His everyday routine. He had taught them in the beginning and He continued to do so until the end, regardless of His personal affairs. The personal was swallowed up in the impersonal with Jesus, because He subordinated everything to His mission. He was Lord and Master, but He was also the great servant.

The word service has taken on new meaning in our day. It no longer denotes chiefly labor performed by one for the benefit of another. The scientist, the educator, and the searcher after hidden truths at the world's end have given it new dignity and significance. Those who devote their individual life to the improvement of men's chance to realize the universal life are the true servants of humanity, whereas those who strive for the personal rights of the masses and by the word labor designate a class rather than service are out of touch with true service.

In its original sense of labor performed by one for

the benefit of another, service is often found at its best in so-called "backward peoples," who may have a background of ancient culture and civilization notwithstanding. True culture and greatness are founded on self-control and devotion.

Personal greatness is not something easily measured. To consider it in an attempt to determine the degree of greatness one has realized reveals pettiness and childishness instead of greatness. When asked the subject of their discussion the disciples were silent. Not one of them then knew the meaning of true greatness. The desire to excel others, to have the chief seats in the kingdom, bespeaks the ascendancy of the personal self. Until this is left behind, and childlike unawareness of one's merits takes its place, one is not great no matter what the sum of one's achievements may be.

Childlikeness in the sense in which Jesus recommended it to the disciples is not popular with the world. Even small children in the present day commonly seem knowing rather than childlike, so that having faith like a little child, taken as a literal recommendation, seems less plausible than it once did. Jesus however said that whoever receives a little child in the name of the Christ receives God. It is well therefore to examine the inner meaning of His teaching.

If we wish to receive God in the inner shrine of our life and thought, we must first accept the conditions under which He can be realized there. The first condition is trust and faith. We must believe in His presence and in His power to make Himself known to us. We must believe also in our power to rise to the high consciousness where we can respond to the thought of God.

The other condition is that we put our faith to the

proof and act upon it. When we stake all on our conviction that God is within our mind and heart and remember and recognize His wisdom and power as instantly and unfailingly available to us, we open a valve in our consciousness that lets us into a higher, deeper awareness of Truth. Intellection cannot pry this valve open. Only childlike faith, anticipation, and obedience avail us anything in our effort to receive and know the indwelling God.

To one of mature viewpoint childlikeness may seem impossible to regain. It seemed so to John, who changed the subject to the casting out of demons. Jesus reckoned this a mighty work, and in an individual sense we realize the truth of His words. We cast out our demons when, claiming the Christ power and understanding, we overcome greed, selfishness, pride, ambition, and the rest of the host of evils that beset the consciousness. We prove for ourselves the works that are of the Christ; for under this heading all that heightens our consciousness of Christlikeness is included. "He that is not against us is for us."

Life is founded on principle, and no one who observes the principle can lose his reward. He has only to choose what he will serve and serve faithfully. The consequences are inescapable.

QUESTIONS

1. What is the test of greatness?
2. How did Jesus overcome personality?
3. What form of service, common at the present time, was little known in Jesus' day?
4. Under what conditions does one become conscious of the indwelling God?
5. Why can one not lose one's reward for service rendered?

Lesson 7, May 15, 1938

UNITY SUBJECT—*One Thing Lacking.*

INTERNATIONAL SUBJECT—*Testing Discipleship by Service.*—Mark 10:17-31.

17. And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? none is good save one, *even* God.

19. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.

20. And he said unto him, Teacher, all these things have I observed from my youth.

21. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26. And they were astonished exceedingly, saying unto him, Then who can be saved?

27. Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

28. Peter began to say unto him, Lo, we have left all, and have followed thee.

29. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or

father, or children, or lands, for my sake, and for the gospel's sake,

30. But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31. But many *that are* first shall be last; and the last first.

GOLDEN TEXT—*Come, follow me.*—Mark 10:21.

SILENT PRAYER—*I put aside every distraction, that I may wholeheartedly follow the Christ.*

The teaching of Jesus stressed simplification. "But one thing is needful," He said to Martha. The rich young man lacked but one thing to render him eligible for eternal life.

In ordering one's life amid the multiple demands on one's time in a complex civilization singleness of aim is indispensable. To decide what is best worth one's concentrated attention and devoted effort and then concentrate upon it, resolutely stripping away all that distracts one's thought from the main goal, is the way to achievement.

In the first place personality must be stripped away. "Why callest thou me good?" Flattering words serve but to distort the image of the universal in the seeking mind. All-Good is the ultimate realization. Nothing less must eclipse consciousness of this.

The moral law is part of all-good. Its observance partly prepares one to enter into eternal life—but not altogether. The rich young man felt a lack and came to Jesus to have that lack defined. Without hesitation Jesus defined it.

Keeping all the Commandments for the sole purpose of perfecting oneself leaves something to be de-

sired. Thought for self alone shuts the door on eternal life, for the self is not eternal. To keep the Commandments would seem to be the same thing as following the Christ, but it is not. Motives must be examined. The rich young man's motive was not an exalted one. He symbolizes personality or that in us which values the things of form and shape.

We attract to ourselves what we love. If this is worldly goods our motive shares the worldliness. Before we can follow the Christ we must sell, give away, or get rid of self and its accretions. Give to the poor. The poor are those who feel no lack except what worldly goods can supply.

Once rid of self and the sense of responsibility to the things prized by it, one is free to acquire the higher possessions of mind and heart. These are the "treasure in heaven" promised to those who prepare themselves for the consciousness of heaven. One may own houses, goods, and land in more than one State or country, but no one who gives all his time and thought to material possessions can at the same time hold heavenly treasure in reserve for enjoyment at some future time. No one belongs to both the heavenly and the worldly state.

Those who trust in riches have difficulty in transferring their trust to immaterial values. Material wealth seems to them to have solidity, regardless of the fact that "*riches* certainly make themselves wings." He whose wealth consists in money and what can be turned into money does not know his inner riches. To him a man of substance is one well supplied with this world's goods. Substance however is spiritual, not material.

To know real wealth it is necessary for man to acquaint himself with his inner resources. No one who knows these and develops them wisely lacks the wealth

that is recognized by the world, whether it is houses and lands or a secure place in the social order, with "brethren, or sisters, or mothers, or children" as a substantial background. Whatever he most desires he may have when he has learned to live faithfully from his spiritual center.

Learning to live thus is not a facile accomplishment. It requires complete dedication of man's thought and of all that he is by way of executor of his thought to the quest of the Christ and the Christ gospel. If he pursues these aims for the sake of perpetuating some personal consciousness that he is loath to give up, he will fail to gain what he seeks. The Christ will lead him in ways new to him, and his part is to follow every clear leading, open-eyed but without doubting. Each time that he proves his guidance and his faith justified, he increases his understanding and his confidence in spiritual law. Experience augments faith, though faith is not dependent on experience, since "many *that are* first shall be last; and the last first." Those who are first to desire eternal life may be the last to enter into it because of failure to meet the condition of full surrender, whereas many that are last to seek the life that is life indeed are able, through giving up personality at once, to enter into realization of their desire.

QUESTIONS

1. Why is singleness of aim indispensable to one who would live the Christ-filled life?
2. Does the keeping of the moral law alone make one eligible for eternal life? If not, what more is necessary?
3. What is the "treasure in heaven" promised to those who make full surrender of self and its possessions?
4. Interpret the statement in verse 31.

Lesson 8, May 22, 1938

UNITY SUBJECT—*The Wisdom from Above.*

INTERNATIONAL SUBJECT—*Serving through Christian Citizenship.*—Mark 12:13-17, 28-34.

13. And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

14. And when they were come, they say unto him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not?

15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why make ye trial of me? bring me a denarius, that I may see it.

16. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

28. And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29. Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Of a truth, Teacher, thou hast well said that he is one; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he

said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

GOLDEN TEXT—*Thou shalt love thy neighbor as thyself.*—Mark 12:31.

SILENT PRAYER—*I see myself in my neighbor, and as I learn to help him I myself gain understanding of life.*

To live peaceably with other people is a necessity if one is to develop the inner life of original thought and feeling that comes only from the deep central calm of Being. Left free from murmurings and disputings, any one can apply himself to learn the grace of the Christ Spirit and express it suitably. While argument is undesirable, we must be able to define our faith to ourselves at least if we are to make any spiritual progress.

The Pharisees of Jesus' day always tried to draw Him into argument in an effort to discredit His teachings. Thus the old-established religious beliefs of man rise up and assert themselves in the face of every new insight into original Truth that he gains. Instead of casting loose from his old moorings and steering an uncharted course in quest of religious Truth, man unconsciously compares new inspiration with the faith he has always held, and in some measure takes himself to task for each departure from the route already traveled. The mainspring of his thought may be the intense narrowness of the Pharisee, or it may take the form of selfishness and materialism entrenched behind old religious beliefs. Such selfishness and materialism are represented by the Herodians, who set themselves to lead Jesus into an ill-advised expression of opinion on a subject in dispute. They stopped at no guile to carry their point, for they held the end they sought sufficiently good and de-

sirable to justify any means. The Herodian state of mind is closed to Truth.

The wisdom that leads one to see a given course as so good that it must be realized even if it must be through wrongdoing is not the higher wisdom, since it is not pure. A confused state of mind is responsible for man's acceptance of mixed good and evil as good alone.

Narrowness defeats itself. One may hold oneself so strictly to account for every belief as to throttle every original impulse. Jesus stopped further argument on the subject of tribute to Rome by showing the spies who questioned Him just where the logic of their question led: give to Caesar the things that are Caesar's.

The image of "Liberty" is on our coinage, but that fact does not restrict our spending to the cause of freedom. We spend our money for whatever we choose in our own country. Before we could spend it in England or France or Rumania we should have to exchange it for the coin of those realms, which would bear other images. Yet those coins we could also spend as we might choose. The image on a coin cannot limit the uses to which it is put.

Over against this reduction of narrowness to its own end Jesus placed a statement of universal Truth: render "unto God the things that are God's." All things are God's, and all things can be rendered to Him through man's acting in God consciousness. If all things are God's, nothing is really Caesar's. The Pharisees could but marvel at the skill with which Jesus reduced their contention to an absurdity, and put them right in the same breath of inspiration. They could not go back of His words in either case.

The question concerning the first commandment

afforded Jesus an opportunity to make the truth of His teaching clear to those whose motive was in no way connected with the search for Truth. He answered their question directly and for good measure added the second commandment. Both enjoin man to love. Love of God and love of our neighbor is our main duty.

The question of how we are to love God and man is answered as heart, soul, mind, and strength become engaged in consideration of God and man, and self is left out of the reckoning. To realize the presence of God in one's neighbor develops the greater self, and it is through the greater self that one enters the kingdom. To recognize the way with the intellect but make no attempt to follow it may leave one "not far from the kingdom," but on a sidetrack instead of the main line.

Truth is absolute, therefore it stands the test of any amount of questioning. It cannot be undermined by doubt. This cannot be said of faith however, and for this reason it is best for man to look to his indwelling God and trust the inspiration of his own heart and mind. He who is always able to account for the faith that is in him is untroubled by the doubts and questionings of others and is not easily misled by hypocrisy.

QUESTIONS

1. Is it wise for one to argue with oneself and compare new insight into Truth with old-established religious beliefs.
2. What do the Pharisees and the Herodians represent?
3. What is the effect on the mind of believing that the end justifies the means?
4. Explain the statement concerning the things of Cæsar and the things of God.
5. How does love cover one's whole duty to God and man?

Lesson 9, May 29, 1938

UNITY SUBJECT—*Purpose and Performance.*

INTERNATIONAL SUBJECT—*Maintaining Personal Efficiency* (A Personal Aspect of Temperance).—Daniel 1:8-16, 19, 20; I Cor. 9:24-27.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.

11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.

16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

24. Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain.

25. And every man that striveth in the games exerciseth self-control in all things. Now they *do it* to receive a corruptible crown; but we an incorruptible.

26. I therefore so run, as not uncertainly; so fight I, as not beating the air:

27. But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

GOLDEN TEXT—*Every man that striveth in the games exerciseth self-control in all things.*—I Cor. 9:25.

SILENT PRAYER—*The Christ mind empowers me to control my thoughts and desires and through them my body and soul, in divine order.*

Purpose is the dynamic power that carries one through failure and half achievement to sustained effort and success. Without purpose no one can keep his thought life or his practical everyday conduct unified and consistent. Since every one consciously or unconsciously wishes his life to form a consistent whole and his character to be one of substantial worth, every one needs to entertain high purpose and match it with equal endeavor.

"Daniel purposed in his heart that he would not defile himself with the king's dainties." When this purpose entered the heart of Daniel he was a captive in Babylon, in training for attendance on the king. He held to his purpose so fast that it brought him at last to freedom and high honor. In the meantime he proved himself possessed of unshakable self-control.

Tempting food "fit for a king" could not turn Daniel from his purpose. The name Daniel means "God is judge" and typifies the clear, penetrating in-

sight of Spirit. One can learn to prefer food and drink that nourishes and sustains the body to that which merely stimulates it and leaves it depleted. Taste for the good can be cultivated. Daniel and his companions were "proved" ten days, and the vegetarian diet with only water to drink stood the test. In even so short a time a carefully chosen diet leaves its mark.

The king who appointed the food and drink for Daniel and his companions represents the personal will. Man likes to choose his diet to suit his personal tastes, but the choice he makes is not always best for him. Wines, tea, coffee, and other stimulating drinks spur the nerves and digestive processes beyond their normal action. A corresponding reaction follows in order to restore balance. Rich foods have a similar overtaxing effect on the body. Whatever taxes the body interferes with the clear functioning of the mind.

Athletes in training customarily submit to rigid dietary and other rules to conserve and develop their physical fitness. Self-control in all things for the period immediately preceding the contest they intend to enter is imperative. Abstinence from unwise food and drink is likewise a contest in which the will and the desires of man engage. If he is to win a satisfying measure of self-control, much more than a random resolution to abstain is required of him.

A systematic course of training in abstinence requires the co-operation of all the faculties. "They that run in a race run all." The will needs reinforcing with affirmations of spiritual power and the inspiration of the Almighty. Understanding must be quickened, and man finds prayer and meditation a help on the inner side of life in this, whereas interest in others proves a decided help in the outer. One can give oneself to

others so conscientiously that food and drink falls into secondary place, as much matters of routine as dressing or glancing through the daily paper. Neither of these acts is of real vital importance, yet both are performed as a matter of course and dismissed from mind, giving one the opportunity to devote oneself to the real interests of the day.

Those who wish to enter a race must qualify for entrance by meeting the conditions. This done, all are on an equal footing, all potential winners. He who enters the race for self-control must also qualify. The qualifications are self-knowledge, recognition of the nature and magnitude of his task, acknowledgment of the fountain of strength from which he is to replenish his courage and endurance. Spiritual insight will teach him to center his thought and desire on the inner realm of causes. The thoughts and desires are first to be brought under control, and the habit of turning to the mind of Spirit alone avails here. When this habit is persisted in it becomes second nature, supplanting the willful nature of the personal self, with its demands for gratification.

The course of training is completed when invoking the mind of Christ or spiritual mind becomes the first conscious act of each day's living.

QUESTIONS

1. What part does purpose play in life?
2. What does the name Daniel mean, and what does it represent?
3. What does the king of Babylon represent? Apply the interpretation to self-control in the choice of food and drink.
4. How does taking thought for others aid one in gaining self-control?
5. Name some of the qualifications for learning control of appetite.

On Mother's Day

By Ruth Yoland Shaw

In honor of Mother on Mother's Day
What tribute more fitting can we pay
Than charging our mind with wholesome thought,
Clean and pure—such as Mother taught;
Carefully watching the words we voice,
Speaking as if to make Mother rejoice,
Choosing words constructive and kind,
Words with faith and with courage aligned;
Hallowing the hours with any deed
That sweetly commemorates Mother's creed,
Deeds of love or of sympathy warm,
Deeds that to Mother's wishes conform,
Bringing to her the fulfillment deep
Of dreams a Mother is prone to keep
Of her children treading, one by one,
Earth's wide pathways a Christed Son.

Silent UNITY

Through the inspiration of the Holy Spirit my understanding is quickened.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

The universal quest of the human family for the restoration of health implies a belief that health is fundamental to man's well-being. Such a belief is natural to man because of his innate perfection as the "image" of God.

The natural man seeks this restoration through natural means. He thinks that medicine, climate, and food will restore him to mental harmony and physical health. But no man has ever attained permanent health by these means. It must be attained by some other method than a material one. What is this method? It is obedience to the law of Spirit in thought and act.

Spiritual healing is accomplished by insulating the thought of health from all thoughts of sickness or disease. If you have been thinking about sickness and talking about sickness, stop! In your ignorance you have been forming these undesirable conditions.

In order to be healed you must change the current of your thought and begin the creation in your consciousness of what you want to appear in your body. If you want health, say so, and health will appear. Steadfastly hold to the truth that God is the health of His people, and that you, His image and likeness, are whole and well.

When Jesus Christ walked among us in the form of a man, the sick in body came to Him and He healed them. When the sick were not able to come before Him, their friends brought them and the Master made them whole. A few persons understood that it was not necessary for the patient to appear before the Great

Physician in order to be healed. These few knew that the Christ healing is an omnipresent force that can be put into effective action by the word of one who is familiar with the ways and powers of Spirit. But there must be faith at both the sending and receiving stations and I AM dominion at the center.

Better than ever before we know today that we do not have to go into another city or another country to receive the gracious ministry of the Christ healing. We know that Christ is in our affairs, in our homes, on our streets, in our fields, and on our country highways. Yesterday, today, and forever His healing presence responds to our appeals, saving us physically as surely as spiritually.

Our Prosperity Thought is a true statement of the law of spiritual prosperity. However prosperity is not brought forth in our affairs until we declare it. "Prove me . . . if I will not open you the windows of heaven, and pour you out a blessing."

When we affirm a spiritual truth and cast out of our mind all contrary thoughts, we are fulfilling the law of God. Therefore do not give space in your mind at the same time to thoughts of lack and to thoughts of prosperity. Eliminate all thoughts of lack and fill your consciousness with thoughts that overflow with prosperity. When thinking about your affairs, in your mind's eye see a mighty overflow of all-sufficiency in all things.

An earthly father provides home, clothes, food, and social advantages for his children. Out of his purse, be it opulent or restricted, he spends as generously as he can for the good of his sons and daughters. Each child maintains a relationship to the father that makes possible his reception of the father's kindness. The prosperity of the heavenly Father is more than sufficient to

cover our demands. We keep ourselves in a receiving relationship by living with Him in purpose and in thought, by asking what He would have us do, and by obedience to His ways in us. Then His substance comes into expression through us and is our sufficiency at all times, no matter what the demand may be.

The glorious faith of Jesus will always be an inspiration to those who do not fully understand but who earnestly seek to know and to do the will of God. We may not understand how Jesus did His marvelous works, but we can exercise faith and strive to fulfill the promise "Greater *works* than these shall he do."

We can testify that there is a splendid spiritual life and energy that bears witness to our words. Then who shall put a limit to the power of man's word?

"My God shall supply every need of yours according to his riches in glory in Christ Jesus."

HEALING THOUGHT

Through Christ I am inspired to express wholeness and health.

PROSPERITY THOUGHT

Through Christ I express the wisdom and power that brings prosperity into manifestation.

(Use from May 20 to June 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

IT IS WITH the greatest pleasure that I am writing you at this time. My daughter, for whom you have been praying, is now completely healed. She was very ill and the quick recovery has amazed us. We give thanks to the Father who has so swiftly restored her.—*Mrs. F. H. M., Queens Village, N. Y.*

THERE IS great rejoicing in my heart and home today. The prayer of the righteous availeth much. Four weeks ago when my husband was very sick and physicians had little hope, a friend of mine wrote to you asking for prayers. Today my husband is able to be about his work and gradually regaining his strength. I can't find words adequately to express my feelings. I shall always be grateful to God and Unity.—*Mrs. I. S., Arvada, Colo.*

I CANNOT thank you enough for helping direct God's healing power in my daughter. When I asked for prayers she was frantic with an itch that covered her body from head to foot, and her elbows and knees were distorted with swellings that stood out like the folds of an elephant's skin. Within thirty minutes after I had phoned you she fell into a deep sleep, her

first real sleep in three weeks; and after a month I am glad to report she was completely healed.—*Mrs. M. B., Kansas City, Mo.*

SOME MONTHS ago I telegraphed to you for prayers for my brother, who was critically ill with double pneumonia. The doctors said he could not possibly live. Thanks to God, who answered our prayers, my brother is almost well and able to visit me at this time. Please accept the inclosed love offering for your wonderful work. May God bless Unity always.—*Miss C. P. B., Washington, D. C.*

I WANT to thank you for your prayers for our little Billy when I called or rather telegraphed to you. We were terribly worried, but I knew that all was right with him as he was a child of the Most High. Within an hour he was sitting up asking for something to eat. For this goodness I am indeed a grateful mother. —*Mrs. W. B., Chicago, Ill.*

THIS IS in acknowledgment of the wonderful healing of my little daughter F——, who has been seriously ill with pneumonia. For several days she was kept alive with oxygen. Each day the doctors would say that they did not see how she could survive. Our friends are amazed, knowing how ill she was, that she is back in school. We are praising God for His wonderful healing power, and we thank all our good friends in Unity for their faithful prayers. God bless you.—*Mrs. H. B. C., Duncan, Okla.*

I WANT to thank you for your help in the healing of my little grandson and his mother. God has heard our prayers, for they have had a complete healing. It is a blessing to see my little grandson's face so white and

smooth, not a scar remaining. I am very grateful for this and many other blessings. May Unity's good work continue always.—*E. M., Weaubleau, Mo.*

Filled with Plenty

I ASKED YOU to pray that I might make my sales quota for the past two months. I am happy to tell you that I exceeded it one month by thirty-five per cent and the other by sixy-five per cent. I thank God every day for abundance and ask Him to bless you and your great work. I am inclosing an offering with my sincere gratitude.—*A. H., Beloit, Wis.*

NEW AVENUES of prosperity are opening before us all the time. Many blessings continue to come our way, and for all these I give thanks. If it had not been for the Unity teachings I should never have found out how to give and receive.—*T. C., Oneida, Tenn.*

I WISH to write you how very grateful we are for your most helpful prayers. Recently I wrote you that my husband was out of work, and asking that you join us in our prayers. On the very day that you answered my letter my husband secured a steady position in a department store. It is much pleasanter working there than in his former position. May God bless Unity always. —*Mrs. C. A. H., Lincoln, Nebr.*

I AM HAPPY to tell you that my husband obtained a position, and I know that it was only your help and faith in God that helped us through our dark days and brought sunshine into our lives again. I too have secured a position, and my husband and I can never thank God enough for what He has done. Bless you. —*Mrs. M. L., Long Island City, N. Y.*

Search the Scriptures

SEVERAL months ago you returned my lesson and advised me to read *Lessons in Truth.* You said I did not understand, since I had written, "Everything I really loved was removed from me in some way." At last I am beginning to see why you said I didn't understand. It is a good thing for the students that you can read between the lines of our lessons. I appreciate your patience in turning me back, for now I can see clearer, and before it was all as "clear as mud." My knees have been swollen ever since we arrived here, but I have been thankful that they had life in them and were swollen for some good. Now one is normal and the other is much better. May God bless and give you strength and wisdom to carry on this good work.—*M. F., Chesapeake Beach, Md.*

My Help Cometh from Jehovah

MY HEART is filled with gratitude for the many truths made plain through your spiritual vision. I find the *Metaphysical Bible Dictionary* a precious treasure. I would not take a thousand dollars for it if I could not replace it. The consciousness of the world is being raised and purified through your vision of Truth. God bless you!—*J. T., Pasco, Wash.*

I CAN NEVER thank Unity School enough for all it has done for me and all the wonderful literature it sends out regularly. Your periodicals bring fresh hope and courage with every issue. Every copy I have received has been read from beginning to end at least once and then passed on to others, who I am sure have enjoyed it as much as I have. The Unity teachings are spreading to meet the need of those sorely oppressed and tried.

I ask God's blessing on you and your work.—*E. R., Boulder, Colo.*

I WOULD go without breakfast rather than go through the day without my morning meditation with *Unity Daily Word.* Each day seems to be just the right thought to carry with me. *Daily Word* grows better every year. My heart is filled with gratitude for all the wonderful help I have received from the daily study of Truth.—*Mrs. R. N., Denver, Colo.*

SINCE Unity literature came to my attention I can sincerely say that I have an entirely new outlook on life. I have learned to express love and joy and make use of the blessings that I have. I thank God for the Unity teachings, and I pray that your blessings may be many. —*R. W., Dayton, Ohio.*

He Is My Refuge

I HAVE BEEN greatly blessed and strengthened by the use of the prosperity bank drill. My prayers are answered many, many times. My supply is sufficient for my needs, and my health is perfect. I am much more harmonious in my relations with others. I am very grateful for your help which is unfailing. God bless you.—*M. H., Lancaster, Wis.*

IF YOU had seen me a year ago and could see me now you would fully realize what the Unity teaching has done for me. My health is greatly improved, I have great peace of mind, and my faith in the power of the indwelling Christ is increased a thousandfold. God bless you in your work.—*E. T., Modesto, Calif.*

THE LAST part of December I wrote to you for prayers with reference to the damage suit that was coming to

trial in January, and your answer came on the day the trial began. The jury came in with a verdict in my favor. I only had my daughter and my doctor to testify for me, and my attorney was anything but encouraging. I kept a Truth statement in my mind constantly. I know that God heard my prayer and answered it. I am indeed grateful to you and to God.—*Mrs. W. E. H., Detroit, Mich.*

EARLY IN December I wrote to you asking you to pray with me that I might pass the State license examination, permitting me to sell insurance, and that I might have success in the insurance business. I passed the examination with a high mark and have since secured my license. It is almost miraculous, the way I am brought in touch with people needing insurance. I wish to thank you for your kind thoughts and prayers.—*E. E. H., Pittock, Pa.*

Unto Us a Child

I AM HAPPY to report to you the birth of our baby boy some weeks ago. He is a perfect child, and we are both doing splendidly. I cannot thank you enough for your prayers and your wonderful maternity lessons. They proved to be a constant source of comfort and help. —*Mrs. H. C., Corvallis, Wash.*

I AM WRITING you to tell you that my fine baby girl has arrived. I had a normal and perfect delivery. With your prayers and mine I knew that all would be well. You have been so very helpful, and I thank you sincerely. —*C. W., Chicago, Ill.*

I AM INDEED happy as I write you of the wonderful help I have received from your prayers and from the maternity lessons. I have a perfect baby girl, and my

delivery was a very easy one. God bless you in your work.—*Mrs. G. B., Davenport, Iowa.*

His Truth Is a Shield

RECENTLY my son was home for a visit, stopping over after attending a convention for his company. He seemed much disturbed concerning his position. I placed him and his affairs in God's loving care, and today I received a letter assuring me everything was fine at his office. I am grateful for this manifestation of God's love and care.—*Mrs. A. McM., Alton, Ill.*

NOT UNTIL I got in touch with the Unity teachings did I realize what it was to have real happiness. The harmony and peace and calm I now enjoy is beyond description. I thank God daily for the power and knowledge that you have passed on to me through your wonderful help. I pray that I may grow more like God. —*E. L. C., Reading, Jamaica, B. W. I.*

Father, I Thank Thee

WORDS CANNOT tell you how grateful I am for what you have done for me. Since the Unity teachings have shown me the way to a richer, fuller life one blessing after another has been added to my already overflowing cup of good. It is like another world—it *is* another world. Please send me a prosperity bank. Its use helps me to keep in tune with the Father.—*C. D., Cleveland, Ohio.*

I WROTE a letter to you a year ago today asking you for prayers for myself and son Bill. We were both sick. I was suffering from pleurisy and he with a bad cold. I had been receiving UNITY about five months then and

things were beginning to dawn on me. But now I wish I had the time and paper and pencil to tell you how much you have done for me and mine. We are so well. I have had a nice raise in salary, and we had the best Christmas we have had since God called our daddy home. We are indeed thankful.—*Mrs. M. S., Birmingham, Ala.*

A YEAR ago I wrote to you, a brokenhearted, penniless, and friendless woman. Your comforting letters have given me courage, and through my constantly realizing and affirming your teachings my affairs have begun to change. I can see God working for me. I know now that everything I lost was the beginning of a wonderful new life for me. I cannot begin to thank you for your blessed prayers and for the knowledge of what God really means to me. I ask His richest blessings upon you, in His holy name.—*M. D., Pleasantville, N. J.*

Study to Be Quiet

I WROTE to you some months ago asking you to pray for me, as I was about to take an examination for letter carrier. I am happy to tell you that I passed the test with a very high mark, thanks to God. It is from the bottom of my heart that I express my thanks for your help. I am inclosing a love offering to help carry on your wonderful work.—*W. W., Chicago, Ill.*

SOME TIME ago I asked you for prayers that I might make a first-grade license on examination. You wrote me, and I followed your instructions and was greatly benefited. Last Tuesday I received my license, which was first grade. From the depths of my heart I thank you and bless you for your help.—*L. W., Oxford, Miss.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have an enemy and I want her removed from my life. Do you think that my praying with you will remove her?—*Question answered by Silent Unity.*

You ask if our praying and your praying would remove your enemy from your life. We assure you it will. When a person prays in faith and in love for God and His children, there is nothing impossible for him to do. The removal of your enemy however may not come about in the way you have in mind. It is not necessary for her to move away to another neighborhood. The removal will be in your consciousness. You will find through prayer that you can see her not as an enemy but as God's child. The Christ abides within her very being, no matter what the outer appearances may be. The outer man is personality; but the Spirit is within, and it is beautiful, lovely, and filled with love and good will. If it seems hard at times to love another, just remember that it is not the mask a person wears that you must love but the Spirit of God that is within him.

As you seek to do good, you will find that no personality or condition can be in your way. There is but one power and one presence in the world, and that is God, the good omnipotent. So free yourself from the idea that another can retard your progress. None can do so. Only your own consciousness can keep you from spiritual growth. As you cast aside all belief in inhar-

mony you will grow in blessedness and in favor with God and man.

I am heavily in debt. How can I use prayer to find relief from this heavy load?—*Question answered by Silent Unity.*

We assure you that the matter of debt can be cared for through faith and prayer, and that leads us to the vital point of your inquiry: how to pray.

Your experience is not unusual. Many who start to seek Truth go through the same seeming turmoil of soul, searching for the real things of life, the practical use of religion, the correct way to pray—the effectual way of prayer. The disciples of Jesus said to Him, "Lord, teach us to pray." He gave them the example of the beautiful prayer that we call the Lord's Prayer.

Whether you would believe it or not, many of us in Truth have had to make the discovery of the effectual use of prayer. To those of us who have formerly used the form of beseeching God for certain things it seemed a great change to turn to affirmative prayer. We were used to the thought that perhaps we could persuade God to change His mind about something but we found we could not do that. We learned that God is perfect, unchangeable, and eternally good. Since He is good—perfect—there is no need to want to change Him or His ideas. The change needs to take place in us, the ones who pray.

Now that we have discovered where the change must take place, it is not difficult, is it, to see that prayer is communion with God, the good, omnipotent. As we do so we see the good that is: good health, good judgment, good supply, good joy. Everything is good.

Now as we realize that this is true in Spirit, we attune our own finite mind to the Infinite and begin to claim that good. Then we can pray, "Thy kingdom come," for we know that it is just what we want. We now let go of our stubborn personal will, and pray in all sincerity, "Thy will be done." We go still further; we affirm, "Thy kingdom is come in my heart and Thy good will is being done." You find as you come into the new realization of the good your heart craves that you give thanks for the good even before it is visible. Then you enter into the Christ consciousness. That was

I waited patiently for Jehovah;
And he inclined unto me, and heard my cry.
He brought me up also out of a horrible pit, out of the miry clay;
And he set my feet upon a rock, and established my goings.

—PSALMS

where Jesus was in Spirit when He prayed, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always."

Now, you see how you may solve the seeming problem of debt. You know that your supply exists. As you claim it, you will have it made manifest in your affairs. There may be undreamed-of channels through which it will come to you. New work that you have never dreamed of doing may be yours to do, but if you are receptive to the leading of Spirit, you will be blessed in all your ways.

"As Full of Spirit as the Month of May"

This line from Shakespeare describes well the material that you will find in the Unity periodicals for May. First let us glance at *Unity Daily Word.* An article called "God Has a Plan for You" brings the assurance that God's will for you is good will, a perfect plan for your health, harmony, and supply. After you have read this article by Editor Whitney you will want to put yourself in God's hands without reserve, trusting Him to guide you to your highest good.

Starting this month in *Weekly Unity,* Richard Lynch has a series of four articles under the following significant titles: "The Road to Wealth," "Things Substantial," "Your Hidden Treasures," and "Your Creative Ability." Doctor Lynch, well-known Unity lecturer, teacher, and author recently toured the Far East, and the rich ideas that he absorbed while in the Holy Land, India, China, Egypt, and other countries are reflected in his articles, which he wrote especially for *Weekly Unity.* Doctor Lynch has discovered for himself the "royal road to wealth," and he points the way for you in his articles. Be sure to read all four if you want to get a real prosperity consciousness.

Have you a house to sell, or an automobile, or something else that you no longer need? Perhaps you have tried and tried to find a buyer but without success. You

may even have affirmed that the right person would come along and take it off your hands, but still you did not get results. Why have you failed in your efforts? The reason will be very clear to you after you have read Marjorie H. Stageman's article called "Unloading Burdens," appearing in *Good Business*. The author shows you exactly where you have missed the way and how to realize your desire.

"Her Dream Came True" is the title of a true story by Maude E. Brown in May *Progress*. It is about Ruth Miller, who was in despair because she saw no chance of getting a new dress for graduation. She had prayed about it but admitted that she did not expect God to drop the needed money in her lap. Then her friend Mrs. Ward, a Unity student, taught her how to pray in the right spirit, and things began to happen. This story is but another illustration of how active, unwavering faith brings a swift, sure answer to prayer.

Today if you visit the Congressional Library in Washington, D. C., you will see the original copy of the Constitution of the United States, penned by the hand of Jacob Shallus. The writing was done with quill pens, but history does not mention the name of the man who supplied the quills—he played a humble part of course but an indispensable one. In a *Wee Wisdom* story Curtis Haseltine gives this unknown man an identity, clothes him with personality, and imagines his thoughts and opinions in regard to the great document that his quills helped to bring into existence. This story, called "Bill's Feather," will give boys and girls a new appreciation of the Constitution and what it stands for.

HAVE YOU ENROLLED?

May 30, the opening date of the 1938 Unity Training School, is fast approaching, and enrollments are coming in from those who will attend the first term. If you are planning to be here during this term, send your enrollment as soon as possible, as this will be of advantage to you as well as to the management.

A glance at the 1938 prospectus shows what fine courses will be offered during the first term. On Mondays, Wednesdays, and Fridays of this term *Lessons in Truth* will be taught by Florence Harling, "Bible Interpretation" by Celia C. Ayers, "Faith Is Indispensable" by Richard Lynch, and *Christian Healing* by Mr. and Mrs. Charles Fillmore. On Tuesdays and Thursdays "Living Prayer" will be taught by Elmer Gifford, "Sermon on the Mount" by Francis J. Gable, and *Miscellaneous Writings* by George E. Carpenter.

If you do not already have a copy of the new prospectus, write for it now, and get full information about courses, instructors, credits, living quarters, recreation, and other matters. Direct your card to Unity Training School, 917 Tracy, Kansas City, Mo.

UNITY LITERATURE ON SHIPBOARD

Not long ago Silent-70 received the following letter from the library yeoman on board one of the ships in the American merchant marine:

"I feel it a pleasure, as library yeoman, to answer your recent correspondence. Your book *Lessons in Truth* has been placed on our shelves, and has already proved a splendid companion for many men of the crew. I wish to thank you for it, also for the gift subscriptions for *Weekly Unity, Progress,* and *Daily Word.* My appreciation is on behalf of the crew and officers of this vessel as well as myself. I shall be most happy to receive any other literature that you can send us, and you may be assured that I will do all in my power to place it in reach of all on the vessel."

Unity literature, sent free of charge by Silent-70, is doing a world-wide work in bringing the Christ message to mankind. Love offerings in support of this work are gratefully received.

A COURSE FOR THE STAY-AT-HOMES

Many persons feel that because they are unable to attend the Unity Training School or any local classes, they are deprived of all opportunity to study the Unity message. If you are one of the "stay-at-homes" we invite you to enroll for the Unity Correspondence Course, which offers you thorough instruction and individual attention. If you really want to become well-grounded in the Unity teaching, this is your opportunity. Write for details about the course, addressing your letter to Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on seaching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Center, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Ebell club, 4400 Wilshire bldg; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg; Nannie B. Highnote, Unity, 1532 Wilshire; Nina Fisher (LT) Unity, 2801 S Rimpau; William Howard (LT) Unity, 1684 W Adams

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) Unity, 11 N Oak Knoll; Norma Knight Jones (LT) Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katherine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

CONNECTICUT

New Haven—Bonnie Adams (LT) Unity, 1151 Chapel

Hartford—Harriet Gilbert (LT) Unity, 926 Main

DISTRICT OF COLUMBIA

Washington—Margaret Feldt, Unity, New Colonial hotel

FLORIDA

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Orlando—Carolyn Parsons (LT) Unity, 409 S Orange

Miami—May Stoiber, Unity, 128 S E 3d

St Petersburg—J. W. Young, Unity, 646 5th ave S

Tampa—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Atlantan hotel

ILLINOIS

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Edith M. Reynolds (LT) Unity, 116 S Michigan; Margaret Halsey (col) (LT) Unity, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant
Springfield—Mary Meek (LT) Unity, 509 S 6th

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg
Kokomo—Norman Simpson (LT) Unity Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2d Ave S E
Des Moines—Betty Stitt, Unity, 42 & Rollins
Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow
Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel
Wichita—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell
Louisville—Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington
Cambridge—Edna Titus (LT) Unity, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Emma Blodgett (LT) Martha Fishburn (LT) Besse Otto (LT) Unity, Maccabees bldg
Grand Rapids—Ida Bailey, Unity, 61 Sheldon
Kalamazoo—Amy Moffet, Unity, 209 W Dutton
Lansing—Harvey and Ida Best, Unity Cl, Olds hotel
Royal Oak—Maud McCulloch (LT) Unity, 101 Troy

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet
St Paul—Edmund (LT) and Hazel Risk (LT) Unity, 350 Cedar

MISSOURI

Kansas City—Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg; Louis E. and Ethel Meyer, Unity Soc, 913 Tracy
St Joseph—Rex Morgan, Unity, 12th and Felix
St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, 230 Schubert Theater bldg

MONTANA

Billings—Mary Wessel, Unity, Northern hotel
Bozeman—Mary Wessel, Unity, Baxter hotel
Butte—Mary Wessel, Unity, Y M C A
Great Falls—Vivian Huhn, Unity, Dunn blk
Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Mabel Schopf, Unity, Lindell hotel
Omaha—Mabel Schopf, Unity, Electric bldg
Scottsbluff—Nora Elliott, Unity, 110 E 16

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall
Montclair—Gladys Stevenson (LT) Unity, 33 Gates
Newark—Edith Berry, Unity, Berwick hotel
Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S. Broadway
Raton—Carrie Schleifer (LT) Unity, 323 S 4th

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq
Buffalo—Ella Richards, Unity, 414 Delaware
Freeport—Marion Rodgers (LT) Unity, 102 N Grove
New York—Richard Lynch, (mail address) 180 Central Park So; Nana Sutton (col) (LT) Unity, 2 W 130; Georgiana Tree West, Unity, Waldorf-Astoria
Rochester—Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca
Schenectady—Marcellene Burbridge, Unity Soc, 1029 University
Syracuse—Raymond Barker (LT) Unity, Onondaga hotel
White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High
Canton—Jessie Maloney, Unity, 203 6th st N W
Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6
Cleveland—Earl Anthony, Unity, Hotel Cleveland
Columbus—John G. Coulson (LT) Unity, University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg
Hamilton—Louise Tabse, Unity, 117 Ross; Mr. and Mrs. H. C. Gillespie (LT) Unity, 117 Ross
Marion—Fannye Treaster (LT) Unity, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Bancroft hotel
Toledo—Beatrice Whipps (LT) Unity, Richardson bldg
Warren—Everett St. John (LT) Unity, 2d Natl. Bank bldg
Wellington—Margaret Jones (LT) Unity, 419 Courtland
Zanesville—Fannye Treaster (LT) Unity, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer (LT) Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20th

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St. James hotel
Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca
Nashville—Mary Elizabeth Turner, Unity, 2000 W End

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1500 Taylor; Minerva Neudigate (LT) Unity, 609 Madison
Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg
San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Bremerton—Estelle Key, Unity, Enetai Inn
Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3d
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WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White
Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place
London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

SCOTLAND

Edinburgh—Mr. and Mrs. R. W. Handyside (LT) Prac Chris Cen, 16 Royal Terrace

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

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Fresno—Unity Cen, 15 N Fulton
Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl
Los Angeles—Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6th; Bullocks; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
Palo Alto—Christian Assb, 345 Embarcadero
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club house
Sacramento—Truth Cen, 1415 27th
San Diego—Unity, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20th and Capp
San Jose—Christian Assb, 72 N 5th & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Divine Science, 520 W 11th

CONNECTICUT

Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, N W; Truth Cen, 1713 K N W

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto Club; Unity Cl (col), 745 Marion
Lakeland—Unity, New Florida hotel

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Chicago—South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

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Muncie—Unity Cen, Johnson blk

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

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MISSOURI

Springfield—Unity, Hawver bldg

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1st

NEW JERSEY

Atlantic City—Temple of Truth, Central pier

Newark—Truth Cen, 97 S 10th

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Jamaica—Unity, 89-39 163d

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Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

Dayton—Occult Studio, Industries bldg

Lima—Unity Cl, Central bldg

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Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, Commercial bldg

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West Chester—Christ Truth Ministry, 132 W Market

RHODE ISLAND

Providence—The Book Exchange, 62 Westminster

TEXAS

Austin—Truth Center, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

Houston—Unity Cl (col), Odd Fellows' Temple

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche

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Melbourne—Estelle Derrick, 6A Elizabeth

Sydney—G. Malm, 215 George; New Thought Cen, The Block, 428 George

CANADA

Calgary—Unity, 221A 8th ave W; Church of the Truth, 105A 8th ave W

Edmonton—Unity Cen, Empire blk

Montreal—Unity, Mt. Royal hotel

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

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Bascombe, Hants—E Quinion, 20 Gordon

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Liverpool—Unity Cen, 125 Mt Pleasant

Leicester—Emma Danson, 94 Upper Kent st

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WCI; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar

Praise from Publishers

The news that Unity has gone ahead and published *Wee Wisdom* in Braille (Grade 1½) and is offering to send subscriptions free to blind children has caused quite a bit of commotion in the publishing world and won many a word of praise like the following from the National Parent-Teacher magazine:

"Only those who have never seen, or who have been cut off from seeing, the beauties of the world can know what it means to these unfortunate ones to be able to read by Braille what we so lightly read by ordinary eye. . . . And now comes the splendid news that a special edition of the children's magazine, *Wee Wisdom,* is to be issued in Braille. We congratulate this far-seeing editor and the little blind children who will love to read it."

We here at Unity sincerely thank *you,* our readers, who by your continued love offerings for the Braille work have made this important new step possible.

National Hookup

Sounding over the entire country on Sunday, May 1, by way of the Columbia Broadcasting System will be the voice of Ernest C. Wilson, Unity's West Coast representative. He will be guest speaker on the half-hour Church of the Air program at

9 a. m., Pacific Time
10 a. m., Mountain Time
11 a. m., Central Time
12 noon, Eastern Time

Add one hour for daylight saving.)

Ask your C. B. S. station to carry this program. If after the broadcast you want copies of Doctor Wilson's talk, please write for them through your local station.

This will help show the Columbia officials that we appreciate having this program.

Dare to Trust God

This is the challenge that Dana Gatlin gives you in her article "Minus Worry," to be published in June *Unity*. If you are in the habit of worrying over money matters or any other problem, be sure to read Miss Gatlin's article and let her show you how to overcome it. She cites the experience of a neighbor who was seriously handicapped by lack of funds but who proved the power of God to meet her every need.

This article would greatly encourage some "worrying" friend of yours. Why not send him *Unity* for the next twelve months. The price is $1 a year.

Source of Strength

Study the lives of most great persons and you will find that in times of stress they were able to call upon an inner reserve of power that gave them a margin of superiority over others.

You too have a source of power deep within you—a source of health, wisdom, strength, and intelligence—that will bring you the things you value most in life.

Your place of contact with this inner power is the "silence." If you want to learn more about how to enter the silence: what to think about, how to find God's presence, what results to expect, read Unity's small fifty-cent book, *The Silence*.

The Great Adventure

During the years of his ministry Dr. Ernest C. Wilson has united many couples in marriage and sent them on their way rejoicing. But often as he gives them his parting blessing he yearns over them in his heart, wishing that he might prepare them for the serious side of marriage, for the gray as well as the golden hours to follow.

Something of the way Doctor Wilson feels is expressed in an open letter to *Progress* readers to be published in June. It is a heart-to-heart talk with those who plan to enter upon this great adventure, and it concludes with a blessing for all and a prayer that they may grow in understanding of Him whose first miracle graced a wedding feast.

A subscription for *Progress*, ordered now, will bring you Doctor Wilson's loving advice. *Progress* is $1 a year.

German Translation

"How to Meet Bereavement," a pamphlet by Ernest C. Wilson, has been translated into German under the title of "Tröste Dich." The price is 5 cents.

What Are You Worth?

The market value of the chemicals that compose your body is less than $1. All the energy you possibly could put out during a week of hardest labor would be matched by $1 worth of electricity.

But your mind and spirit really determine what you are, how much you are worth. *What Are You?* is a Unity book that analyzes your potential value as a "son of God." It explains too how to express *all* that you are, instead of just half living, and how to utilize the full power of Spirit to bring yourself every worth-while thing.

Write for Your Copy

The new Unity catalogue with a complete listing and description of the Unity publications is now ready. A card will bring you a free copy.

Learn to Be Prosperous

In the two months of February and March more than ten thousand Unity students ordered Charles Fillmore's book *Prosperity*. This outstanding book is enabling persons all over the country and in every walk of life not only to have more prosperity but also to get more downright enjoyment out of life. It discusses prosperity from every angle.

Author to Teach

Dr. Richard Lynch, lecturer, world traveler, and author is to conduct a course at the Unity Training School this summer on the subject, "Faith Is Indispensable."

Doctor Lynch has a wealth of experience from which to draw his lessons on faith. Not only has he proved its power in his own life, but during the years of his ministry as head of the Unity Society of New York City, he helped many others to do likewise.

The book *Usable Truth* is a revelation of Doctor Lynch's deep understanding of Truth. It contains a profound teaching that is also "usable."

This Is for Mother

A truly appropriate gift for your mother is Unity's "Mother's Day book," *Letters of Myrtle Fillmore.*

Mrs. Fillmore writes so cosily of the pleasures of housework, of the joys and responsibilities of rearing a family, that her words strike a responsive chord in the heart of every mother.

Letters of Myrtle Fillmore will make the perfect present for your own mother or for the mother of some friend.

New Ways to Solve Old Problems

If your problem is one of finances, of heredity, of health, or of personal relations you will find the answer, the solution to it in this new book by Lowell Fillmore.

In the opening chapter you are told that "more good things have been prepared for you than you will ever be able to imagine. The problem of human welfare is not lack of supply, but how to make use of the abundant supply that has been provided."

These first few lines give the keynote of the book, which is filled with dynamic and vital truths.

"We must learn to deny the power of heredity and must think of God as our Father," Mr. Fillmore tells us in showing us how to free ourselves from the past.

Each of the chapters in *New Ways to Solve Old Problems* has appeared in Mr. Fillmore's *Weekly Unity* column, Things to Be Remembered, and it has been chosen for this book because it has proved of help to many Truth students in finding the way to solve their problems—new or old—simply and easily.

New Ways to Solve Old Problems will truly help you in "Getting Acquainted with God," to pray the "Practical Prayer," to find "New Views of an Old World," to discover for yourself "The Usefulness of Truth," and the Truth way of "Helping Others."

Those who have enjoyed Mr. Fillmore's "Remember" column will feel as though they are meeting an old and trusted friend in *New Ways to Solve Old Problems.* And those who have not had the privilege of becoming acquainted with Mr. Fillmore and his presentation of Truth will have the stimulating and interesting experience of meeting a new friend—one whose helpful and constructive ideas will lead him to meet life triumphantly and joyously.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again	flexible $2; cloth $1.00
	Directions for Beginners—*Spanish*, $.10; *German, English*	.25
	Lessons in Truth	flexible $2; cloth 1.00
	Lessons in Truth—*Italian*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	flexible $2; cloth 1.00
	Lovingly in the Hands of the Father	flexible $2; cloth 1.00
	Master Class Lessons	flexible $2; cloth 1.00
	Miscellaneous Writings	flexible $2; cloth 1.00
	Miscellaneous Writings	*Italian, French, German* .75
	*New Ways to Solve Old Problems	flexible $2; cloth 1.00
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God	flexible $2; cloth 1.00
On Healing	Christian Healing	flexible $2; *English* or *German*, cloth 1.00
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	You Can Be Healed	flexible $2; cloth 1.00
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	Science of Food and Cookery, The	cloth 2.50
	*You and Your Child	flexible $2; cloth 1.00
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	Christ Way of Living, The	*German*, $.75; *English* .50
	Finding the Christ	*German, Swedish, English* .25
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	Inner Vision	.50
	Mightier than Circumstance	flexible $2; cloth 1.00
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	Prosperity	flexible $2; cloth 1.00
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Devotional	All Things Made New	cloth 1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis	flexible $2; cloth 1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections	cloth 1.00
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	Talks on Truth	flexible $2; cloth 1.00
	Twelve Powers of Man, The	flexible $2; cloth 1.00
	Usable Truth	flexible $2; cloth 1.00
	What Are You?	*German* or *English*, cloth 1.00
Greeting Booklets	Great Helper, The	.10
	Holy Bread	.10
	*Joy Cometh	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	*Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
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*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

PRAY—*Then* ACT

It is not enough to pray for prosperity.
You must prepare to receive it.

First clear your mind of every thought of lack. Then know that the whole universe is God's and there is no numbering of the avenues through which His supply may come to you. Go about your duties joyfully, with the full assurance that your prayer will be answered.

The Prosperity Bank plan gives you a daily drill in praying and preparing for prosperity. Send for a Bank and use the affirmation to strengthen your faith while you save a coin each day for the purpose of sharing Unity literature with others. Sharing is a steppingstone to increased supply. When the Bank is mailed to you Silent Unity begins giving you a daily blessing for prosperity.

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Please send me a Prosperity Bank. I will use it seven weeks and save $3 to send a year's subscription for *Unity* to each of three friends. I ask the prayers of Silent Unity for my prosperity.

Friend's name .....

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City and State .....

Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

My name .....

Street .....

City and State .....

(PLEASE PRINT NAMES) U-5-38

Special Birthday Number

WEEKLY UNITY

"Ye shall know the truth, and the truth shall make you free"

Our Spiritual Heritage

By Frances W. Foulks

29 Years Ago

WEEKLY UNITY

made its first appearance

At that time it was a small four-page paper of local interest only. But it soon outgrew its limitations as friends from the outside began asking for it, and in little more than a quarter of a century its circulation has expanded until now it reaches nearly every part of the world.

SPECIAL SIXTEEN-PAGE NUMBER

In celebration of twenty-nine years of service the April 23d issue of *Weekly Unity* comes out as a special birthday number with sixteen pages instead of eight. "Our Spiritual Heritage," by Frances W. Foulks, will be one of the special articles in this issue; also "Nature as Teacher," by Georgiana Tree West. Another feature will be write-ups about the various departments of Unity School, besides a number of pictures, old and new, that show the progress of the Unity work.

There will be things in this birthday issue that you will treasure, so order your subscription now and make sure of getting it. At a cost of less than two cents a week *Weekly Unity* will come to you a whole year, bringing you material equal in amount to seven of our standard dollar books.

The subscription price is $1 a year.

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

I Need to Know

BY EVELYN GAGE BROWNE

Dear God, I didn't need to learn
The way a mother's arms can yearn,
The way a baby's hands can cling,
Or how to hold them, how to sing
Soft lullabies—the things to do
That make a mother's joy so true—
They were so easy and so sweet!
But now a harder test I meet,
For years have passed as the years will;
My busy hands are folded, still;
And now, dear God, I need to know
The way to loose, to let them go!